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The Michigan Copper Country, by Rev. Arthur Metcalf

# THE CONGREGATIONALIST AND CHRISTIAN WORLD

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CHARLES CUTHBERT HALL, D.D.

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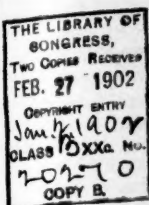
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# THE CONGREGATIONALIST

Saturday  
1 March 1902

and Christian World

Volume LXXXVII  
Number 9

## Miss Ellen M. Stone Released from Captivity

The Beloved Missionary of the American Board no Longer in the Hands of the Brigands

Last Sunday the glad news flashed across Europe under the Atlantic Ocean, and was borne in cipher code to Secretary Judson Smith of the American Board at his home, that Miss Ellen M. Stone, Mdme. Tsilka and her child were safe in Salonica, in the hands of friends. The message said: "Safe. Haskell." Interpreted by the code previously agreed upon by the officials of the Board and their agents active in securing Miss Stone's release, this message meant, "both Miss Stone and Mdme. Tsilka and child are released from confinement, in good physical condition and in good spirits."

Associated Press dispatches from Constantinople say that Miss Stone and her companions arrived at Strumnitsa, Macedonia, very unexpectedly at 3 A. M. Sunday morning, none of the missionary party being there to meet her, which is not surprising in view of the mode of transference of the ransom and the prisoners made inevitable by the peculiar local conditions. Miss Stone immediately made herself known to the local authorities, word was sent to the American vice-consul at Salonica. He in turn informed the missionaries at Salonica and the American officials in Constantinople. Latest dispatches from Constantinople say that Miss Stone is still (Feb. 25) at Strumnitsa, resting and preparing for the journey to Salonica, and from thence by boat to Constantinople.

As soon as Dr. Smith received the news he at once hastened to Chelsea, to inform the family friends of Miss Stone,

residing there; and later in the day, after the code had been consulted and every precaution taken against authorizing an inaccurate report, the Associated Press was informed of the Board's belief in the rescue of Miss Stone, and her presence once more among friends and fellow-Christians.

Monday afternoon a cable message from Mr. Peet, dated at Yenidjani, came, saying, "Stone's deliverance completed."

Just where the ransom money of between \$60,000 and \$70,000 was paid to Miss Stone's captors, and on what day, is not known precisely by any one in this country now. But it probably was near Serres, and on or about Feb. 6. That the rescuing party, probably consisting of Mr. William Peet of Constantinople, and Rev. J. Henry House and Rev. H. C. Haskell, were forced to pay over the money first and then wait for news of the success of their effort is not surprising, in view of the natural feeling of the captors that they preferred not to imperil their heads while gaining the ransom. But the mental stress of the rescuing party while awaiting the decision as to whether the word of the captors was to prove false or not may be imagined, but will not be coveted by any one. Nor should the courage, perseverance and shrewdness of these men be without due recognition and admiration, for they have faced difficulties, physical and political, which few who have not lived in the country where they have been operating can realize.

At times they have been discouraged and well-nigh despairing. But with American pluck and Christian hope they have resumed the struggle, and won at last.

When Miss Stone arrives in Salonica she will find a huge mail awaiting her: letters of sympathy from personal friends, propositions from publishers offering large sums for the authoritative account of her experience, letters from the officials of the Board in Boston with advice as to her future movements and her policy in the matter of publication. She will find that she is free to return to this country on a furlough, a step most natural when it is recalled what she must have suffered, how trying the physical and mental ordeal has been, and how much she will wish to see those of her kindred whose dread during the 172 days of her captivity has been keen. How much she will say about her experience may depend somewhat upon what oaths she may have been forced to take by her captors. She is in a position to tell a story such as no American woman ever told, and to command for it, from reputable publishers, a financial reward which will reimburse her brother for his sacrifice of property, and give her a sum which will make comfortable her declining years. Or, if she declines to profit personally by the story of her trials, she could properly secure funds with which to strengthen the work of the mission in which she is especially interested.

## Officials of the Board Rejoice

For several months in anxiety and fear the heart of the world has centered around two brave women, Miss Stone and Mdme. Tsilka, and from tens of thousands of homes prayers have been offered for their release. With what gratitude to God we all receive now the simple message across the ocean of their safe deliverance! In our congratulations to them and to the family at home, we rejoice in this new proof of the love of the world for those who give their lives in service for others. We believe that the case is not yet closed, and we hope that as a result of it there will be new safeguards put around American citizens in other lands. The civilized nations in this twentieth century cannot tolerate such outrages.

S. B. CAPEN.

The joyful tidings of the release of Miss Stone and her companions have arrived just when, in the view of some, the prospect seemed nearly the darkest. No case of the kind was ever surrounded with greater difficulties. With such a large band of brigands, in a wild, mountainous district lying between two nations where insurrection is rife, each nation seeking to make a point against the other as an outcome of the incident, it is not to be wondered at that the negotiations were prolonged, were frequently broken off, and that during these 172 days since the outrage was committed the negotiators were often at their wits' end to know what plan to adopt next. Now that release has come it is foolish and

wicked to suggest that some other method would have been speedier and wiser. Those who were on the ground, missionaries and others, who have given unstintingly of time and effort to rescue the captives, have done the best they could amid enormous difficulties, and at last success has crowned their efforts. Their energy and bravery will not be forgotten. We thank them, and we devoutly praise God for the marvelous deliverance of our beloved missionary and her associates.

E. E. STRONG.

The tidings of the release of Miss Stone and Mme. Tsilka by missionary cablegram from Salonica came to us yesterday as a great and welcome surprise. Not only the aged mother of ninety years and the brothers and family friends, but also the officers and members of the Woman's Board and of the American Board are filled with thankfulness and rejoicing. Indeed in this *Laus Deo* multitudes of people of all classes throughout the land and around the world will join with all their hearts. Thanks for this happy event are due to the officers of our Government, to the President and Secretary of State, the members of the American Legation at Constantinople, who have espoused Miss Stone's cause with the greatest energy and earnestness, to the missionaries, who have been active and self-sacrificing to the last degree, and to the hundreds on hundreds who, following the lead of Miss Stone's brother, generously subscribed to the ransom. "Be glad! for she is saved, and all have helped to save her!"

JUDSON SMITH.

The capture and detention of Miss Stone and Mme. Tsilka for 172 days is another event in the many tragic incidents of foreign missionary operations during the past seven years. The order is Armenia, India, China, and now Bulgaria. In Armenia the attack was against Armenian Christians; in India it was famine and plague; in China an uprising against foreigners; but in Bulgaria it seems to involve a political question between Bulgaria and Turkey. The universal esteem and love in which Miss Stone was held by all Bulgarians, together with her strong, womanly Christian character and the Lord's care, have been her protection in the midst of great peril. It is not a time to criticise means or methods of obtaining the release. We have every reason to believe that all who have had to do with the case have done the best they could with the resources at hand. The American Board is profoundly grateful to all who have so untiringly and successfully labored for the restoration of those whom we have so sympathetically followed during their months of captivity.

JAMES L. BARTON.

### Appreciative Words from Miss Stone's Brother

The immediate family and relatives of Miss Ellen M. Stone rejoice in the safe deliverance from threatened assassination and prolonged captivity in a foreign land of their beloved daughter, sister and kinswoman. And they especially appreciate the opportunity considerably afforded by *The Congregationalist* to give through its columns to her many friends, known and unknown, both within and without the Congregational denomination, this brief expression of their deep and lasting gratitude for the generously noble and prompt response to her appeal for succor when no other way appeared; for thereby was provided the ransom which alone, humanly speaking, safeguarded herself and faithful companion in duress, making possible their ultimate escape from violent death and restoration to the joys and privileges of liberty and renewed service in the ever gloriously advancing cause of our blessed Master.

CHARLES A. STONE.

### The Story of the Capture

Miss Stone was captured on Sept. 3, near Djumiak in northern Macedonia near the Bulgarian border. She had just closed her summer school for Bible workers at Bansko, Macedonia. With her at the time of her capture were Rev. Gregory M. Tsilka, his wife Katherine and another Bulgarian woman, and six students from the Bible College at Samokov. Passing through the mountainous region where Miss Stone had often traveled before, unattended by military, the party was surrounded by a band of men dressed like Turks and impersonating Turks, but in all probability Bulgarians and Macedonians. Miss Stone and Mme. Tsilka were at once separated from the rest and spirited away, and the others, two hours later, were sent on to Samokov to tell of the capture, and report that the women would be held until a ransom of \$110,000 was paid.

The United States minister to Turkey, Mr. Leishman, was not in Constantinople when news came to the legation, but Mr. Spencer Eddy, the first secretary of the legation, at once informed the Department of State in Washington, and immediately pressure was brought to bear upon Turkey. Coincident with this there was the aroused interest of Christendom, stimulated by more or less accurate dispatches from Samokov, Sofia and Constantinople giving details of the capture. At first the feeling of those best informed as to the situation was adverse to any attempt to secure Miss Stone's release through payment of the ransom. Later the State Department at Washington advised that an effort be made to raise the

funds, and then the officials of the American Board non-officially aided in the effort already inaugurated. But the amount raised never equaled that first demanded by the captors of Miss Stone, and later, in the long effort to negotiate with her captors, it at last was impressed upon them that they need not hope to get anything like the amount first claimed.

Efforts to secure Miss Stone's release for a time were in the hands of Consul-general Dickinson of Constantinople, who was sent up to Sofia to conduct negotiations. Later they were placed in the hands of Mr. Peet, the veteran treasurer of the Western Turkey Mission at Constantinople, and of Dr. House of the Board's mission at Salonica, aided by Mr. Gargiulo, the chief dragoman of the

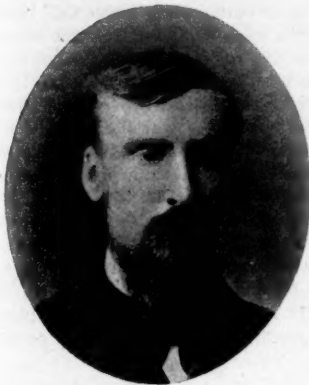
United States legation at Constantinople. They finally arranged for a meeting with the captors; they finally turned over the money. But how and where they did it the world may never know.

Had the captors of Miss Stone been brigands of the ordinary sort, bent mainly on getting money and disposed to deal with her friends on the customary terms of brigands, the case would never have been so prolonged in its treatment. She would have been released or killed long ago. The truth is Miss Stone and her companion have been but pawns in a bit of tragic history, later chapters of which will reveal the discontent and rebellion which exists in Macedonia, the sympathy for it among practically all Bulgarians, and the desire of the Mace-



The small cross marks the place of Miss Stone's capture. She reappeared at Strumnitsa and probably went thence to Salonica.

donians to focus on their disturbed and wretched life the attention of Christendom. Hence the capture of Miss Stone, an American, a Christian, who, if ransomed, would bring a fat sum into the treasury of the Macedonian Revolutionary party, and who, if subjected to discomfort and suffering and imperiled, would be the object of sympathy among American and British Christians. The plan worked well. Turkey has been sub-



WILLIAM W. PEET  
Active in negotiating with the brigands

jected to pressure from the United States. The distressing state of affairs in Macedonia has to some extent been exploited in the press of Europe and the United States. The treasury of the Macedonian Revolutionary Committee has a substantial addition. Miss Stone is once more safe with her comrades. But the end is not yet. Does the United States intend to let the incident close here? We trow not. Chapter first has closed. Chapter second may be more exciting even than chapter first.

### Pencilings

BY A PERIPATETIC

I entered the Boston branch of the Book-lover's Library last week, attracted by the handsome window display of books and eager to learn more of the inner workings of a mode of bringing knowledge to the people which had interested me on its theoretical side for some time. In the course of the visit I had my attention called to the attractive series of handbooks, or guides to reading, which have been prepared by noted men in various walks of life, for the use of the subscribers to this library. Naturally I was interested, particularly in the one entitled, *Studies in Current Religious Thought*. For if a large proportion of the many thousand subscribers to this library are reading along lines ecclesiastical, philosophical or religious, it is a fact to be noted and welcomed by one who is endeavoring to ascertain the dimensions of the currents in our social life which are making for idealism. And it is especially worthy of investigation to see who are the men and what are the books that the intelligent, wide-awake managers of this society for the diffusion of knowledge set before the many readers who elect to read about religion. I notice that the selection of the books to be read was confided to Rev. Lyman Abbott and Rev. Washington Gladden, and that they selected Rev. Dr. George A. Gordon's *The New Epoch for Faith*, Prof. George Adam Smith's *Modern Criticism and the Preaching of the Old Testament*, and Prof. F. G. Peabody's *Jesus Christ and the Social Question*. This handbook also contains essays by Rev. H. W. Thomas of Chicago, Rev. S. D. McConnell of Brooklyn,

## A Letter from Miss Stone

SOMEWHERE IN MACEDONIA, OCT. 29, 1901.

MY BLESSED MOTHER AND ALL OF OUR DEAR FAMILY:

To think that once more I am permitted to write to you is almost too great joy! This morning I have received a note from Mrs. Kasuroff, my dear friend in Sophia, you know; it was the first word which has reached me from anywhere, since we were captured, Sept. 3. We had almost begun to feel that the world had forgotten us, though well I know that my own will never forget. Twice the limit has been set for our lives, but as the plans laid by our captors have singularly failed to result as they had anticipated—and they, as well as we, have waited for tidings from those to whom my letters were sent—our days have been prolonged until now, and we hope for our release.

Mrs. Kasuroff writes me that friends, known and unknown to me personally, in Sophia, are working and praying day and night for us, and well I know that in America my friends are doing all they can. Yet the ransom demanded is such a terrible sum! Can it be raised? We are well still, in spite of all our hardships. Our captors well know the need of keeping us as well as possible if they would get the ransom. The time seems terribly long—eight weeks today since we were snatched away from the bright sunshine and our happy, free life, to be dragged about by these fierce men who care not a straw for us except as a means for gaining the money upon which they have set their hearts. Yet God has kept us, and our hope is steadfast in Him, that He will deliver us if that shall be His holy will.

How thankful I was to learn from Mrs. Kasuroff that Evanka has letters from Mrs. Atwood, who writes her that you are all well. I thank God for that, and beg you not to be unduly anxious about me. The other night I dreamed of Charlie and of his brave assurance, "Don't be afraid, Ellen," after which he told me that his business acquaintances "on the street" had been interested to help his sister, held a captive in Macedonian wilds. It was a dream, but it did me lots of good, Charlie. There is little I can do but pray; that I do, and draw comfort from God's Word, a copy of which was taken with us. None of our belongings were taken with us, but that Bible was taken from one of our teachers. As we had no change of underclothing, our captors gave to Mrs. Tsilka and myself each a suit of flannels (men's) and socks and some handkerchiefs. Our baggage is not heavy, you see. Our captivity, while hardly endurable for me, is yet harder for Mrs. Tsilka, because of her delicate condition. We hope and pray for our release before her time of trial comes.

Remember me to all inquiring friends everywhere, please. We are not allowed to write anything. My other letter to you and this one are all that have been permitted to me save three business letters about our ransom. Tell our dear church people's Y. P. S. C. E., Y. L. F. M. Soc., and the Sunbeams that I often pray for them; also for our pastor. May God keep you all well and grant us to meet once more on earth, if that be best!

Ever your own loving daughter, sister, niece, auntie and friend,  
(Copy) (Signed) ELLEN M. STONE.

We are glad to present to our readers, through the kindness of Mr. Charles A. Stone, the only letter from his sister received by her family or by any one in America since her captivity. Though written Oct. 29, 1901, it was only recently received in this country, having been placed by the brigands in the hands of Consul-general Dickinson, with the understanding that it would not be forwarded till agreement was reached as to the ransom to be paid. As soon as these arrangements were completed, Mr. Dickinson, Jan. 4, sent the letter to the mother of Miss Stone, with the condition that it should not be made public till news was received of her release from captivity.

The testimony of missionaries is unanimously appreciative of the sympathy, Christian courtesy and faithful service of Mr. Dickinson during the trying experiences of recent months. In his letter to Mrs. Stone he writes:

"I do not need to assure you of my profound sympathy with you and your daughter during this period of trial. Miss Stone is loved and honored by every one who knows her in this region, and during all these anxious weeks the missionaries and the United States officials have almost literally carried her upon their hearts."

Rev. T. T. Munger of New Haven, Rev. A. H. Bradford of Montclair, Rev. H. C. Minton of San Francisco, and President Hyde of Bowdoin College.

It is not my province here and now to comment upon the positions set forth in these guides to reading and thinking on religion, save to say that they are candid and suggestive. What now needs to be emphasized is, first, that the task of guiding hundreds and thousands of readers is entirely in the hands of liberals or Broad Churchmen, with possibly one exception, the ex-moderator of the Presbyterian Assembly, Dr. Minton; and, second, that seven of the eleven men, who, either by their books selected for study or by their essays dealing with vital aspects of religion, were chosen by the Protestant Epis-

copal editor of the handbook, Rev. Lyman Powell, to do the important work, are Congregationalists, Trinitarian or Unitarian.

Whatever Congregationalism may or may not be doing as an evangelistic body, she seems still to be developing men whose views on religion and theology and ethics are deemed commanding enough to win for the denomination primacy among the Protestant denominations of this country. Men do differ, will differ, as to the bane or blessing of their teachings, but there is no group of men in any other denomination in the country today which is so shaping the thought of the preachers of the country at large as this group of Liberal leaders in our own denomination.

## Event and Comment

**Our Portrait** The fact that President C. C. Hall of Union Seminary sails three weeks hence to fulfill his appointment as Haskell lecturer in India makes it appropriate that we should put his portrait upon the cover of this issue. Our readers will also be interested in the interview which a member of our staff had with him last week. Dr. Hall's present position as head of an institution which has made many striking changes in its curriculum and methods during the past decade, and located in a city where the best and worst forces of modern life center, gives weight to his observations. Moreover his touch with leaders in many denominations and with educators of repute as he goes about preaching and speaking make his words on some of the present day problems of the church particularly valuable.

**Two Weeks as a Day Laborer** Another minister, imitating the example of Mr. Sheldon, has just adopted extraordinary means of ascertaining the nature and conditions of the life of the laborer. Rev. E. A. Steiner of the First Congregational Church, Sandusky, O., for two weeks of the month just closed played the rôle of a working man. He began by serving as a reporter on a daily paper. The next week he took employment on successive days in different factories and mills. He donned working men's clothes and took his dinner pail like the others. At noon he assembled his fellow-workmen and talked to them in an interesting, human way. Each Sunday he gathered up the fruits of his experience into a sermon, to which the men with whom he had been consorting were specially invited. They responded in large numbers, and the net results have convinced some of Mr. Steiner's most conservative parishioners that he acted wisely. We would not hold him up as an example for all ministers. It requires peculiar aptitudes to carry out such an undertaking. But we believe that every sincere attempt like this to understand how the rank and file of humanity live and labor, what they talk about, how they employ their leisure moments, rewards the minister by quickening his human sympathies and enabling him to talk to common men in a language which they can understand. Indeed, the motive animating Mr. Steiner was not that he might swell his congregations, but that he might come in touch with men and show himself a brother. Nevertheless, an effort like Mr. Steiner's and that of Dr. Dixon of Boston, who has been preaching during the noon hour at the Roxbury factories, help mightily in bridging the gap between the church and the multitudes over whom it has today so slight an influence.

**Making Truth Winsome** Dr. Donald's inscription on the tablet in the new Churchill Memorial Room, opened last week at Andover, ends with this felicitous sentence: "He taught men how to make truth winsome." It is something more than a tribute to the lamented professor—it is a profound lesson

in homiletics to every preacher. It was a favorite remark of Professor Park's lectures that while the teachings of nature and conscience are often stern and awful, the distinctive truths of revelation are comforting, encouraging, pleasing. There is no mistaking the Master's method. He was anointed "to preach good tidings to the poor." The common people heard him gladly. If the disciple be as his Lord, the same method will bring the same result. Jesus Christ's truth can be made winsome.

**The Tenth International Sunday School Convention** The official call has been issued for the next Sunday school convention, to be held in Denver, beginning June 26. The Lesson Committee will meet on the morning of the twenty-fifth, also the officers, executive committee and members of the field workers department. Public sessions of the convention are to be held in Trinity Methodist Episcopal Church, continuing through Monday, the thirtieth. The basis of representation is four delegates for every 150,000 of the population of the United States and Canada. The offer of hospitality and privileges of reserved seats is extended to delegates. This will be the first international Sunday school convention ever held west of St. Louis, and will be one of the most important in the history of modern Sunday schools. The present condition of organized Sunday school work will be discussed, and methods by which it may be improved and extended. An important topic will be the duty of American Sunday schools to other nations, and to the spread of Bible study throughout all lands. Plans of Bible study will be considered, and a new committee chosen to make plans and select lessons, this committee to serve for six years. It is expected that themes of vital interest to the Christian Church throughout the world will be treated by able leaders, and that opportunity will be given for free discussion of them. This meeting calls for the prayers of all the churches, that it may adequately meet the requirements of the time for new advance in Sunday school work, and for engaging the whole church in the study of the Bible.

**The Use of Miracles** The Biblical miracles were of value in their time as proofs of the existence and presence of God among men. The miracles wrought by Christ and his disciples were valuable as evidence that he was the Son of God. Christ did not consider them the highest kind of evidence. He said false Christs should arise who would show great signs and wonders. He appealed to his own miracles, not because they were wonders, but because they were beneficent, as evidence that they were the works of God. The record of miracles is still valuable as evidence to those who think that a divine interference with natural law is a greater proof of the presence of God than the orderly operation of that law. But there appears to be much confusion as to what is a miracle in the minds of those who insist on belief in mir-

acles. Professor Pearson has been forced out of his chair in a Methodist university and out of membership in the Methodist Church because he does not believe the Biblical miracles. Yet *Zion's Herald*, which rejoices in this result, says that "no amount of testimony would today render a miracle credible." But it claims that a converted man "feels that he himself is a miracle," and that the final appeal is not to the historic record, but to inward experience of Christ, that "Christianity rests not on the historic Christ, but on the living Christ." If the argument can thus be moved from external to internal evidence, there need be no further dispute over it in the Methodist Church. Every Christian is a witness to the reality of Christ in his life, and the historic record of signs and wonders can then be tested without danger to Christianity by the rules which are applied to the records of other events long past.

**Unitarianism in Cuba** Unitarians have an agent in Havana, Cuba, Prof. Frederick M. Noa, making investigations as to the claim that there is a field for Unitarianism on that island. Secretary St. John of the American Unitarian Association, in the *Christian Register*, states that thus far indications are not very favorable as to the desirability of undertaking to found a Unitarian church in Cuba. Large numbers of Cubans have been found who have revolted from the Roman Catholic Church, but they give no indication of caring much for any form of religion which does not come with a beautiful church edifice and an elaborate form of service. In addition to these there are hosts of inhabitants to whom a rationalistic type of religion has no meaning. Mr. Noa also reports that it is difficult to trust applicants for places as instructors in liberal religion, owing to the "many persons of insincere motive who are ready to ally themselves to any Protestant denomination which will give them financial support." This is a side-light on the general situation in Cuba which is illuminating. Secretary St. John intimates that, whatever may be the decision as to establishing a church in Havana, the American Unitarian Association will decide to sow its literature in Cuba, reaching individuals here and there. The evangelical churches of this country have a lesson to learn from our Unitarian friends in the assiduous and wholesale way in which they use the printing press and the tract to extend their views of the truth. And this work will be pressed by the Unitarians more than ever, now that they have a new official publication agent, recently appointed by the directors of the association, to push the sale and circulation of Liberal literature.

**The London Missionary Society and Its Big Deficit**

The London Missionary Society, the agency of British Congregationalists for doing their foreign missionary work, finds itself in a plight which has led the officials to make an urgent appeal to the churches and to

their other constituents. They ask for more interest in the society, for more prayer for its officials and laborers, for the immediate giving of \$275,000 to make up the society's present or pending deficiency, and for a general increase of twenty per cent. in annual donations. Failing in this, the directors say that immediate curtailment of the work must be ordered. It should be said that the society stands to get anywhere from sixty-five to one hundred thousand dollars from the Twentieth Century Fund when that is distributed, so that the total sum to be raised immediately to reduce the deficit is not so large as it might be. But at best the situation is serious, and calls for searching of heart and plunging deep into personal and family exchequers.

**"Let Us Have Peace"** Theodore Roosevelt had good standing at home and abroad as a student of and writer upon American naval history, before he had been many years out of college. To no task which he has faced since he became President has he turned with more zest and better training therefore, than the task of passing judicially and finally upon the unfortunate and reprehensible controversy which has waged for several years now, to the detriment of our naval reputation and our national good name. If Admiral Schley had been ordinarily wise, he never would have appealed from the decision of the Court of Inquiry, damaging as that was to his reputation. His new judge has a way of formulating his judgment which makes what he says readable, and the brain and hand of a trained student and practiced stylist are patent to the dullest reader. This fact, it may be said incidentally, does not make us any less proud of our President. He sustains the Court of Inquiry in its condemnation of Admiral Schley's conduct prior to the battle of Santiago. He takes up the issue raised by Admiral Schley before the court, but touched upon by Admiral Dewey only—and that improperly—as to who was in command in the battle of Santiago, and decides that Admiral Sampson was, a decision conforming to that of President McKinley and all but a few of the naval officers. That Admiral Schley was guilty of misjudgment and disobedience, and apparently of cowardice, in ordering the famous "loop" movement of the Brooklyn is the expressed or implied opinion of the President. That President McKinley and Secretary Long erred in not disciplining and removing from a place of responsibility one who had proved so unfit as Admiral Schley in the campaign preceding the fight at Santiago is the implied, but not openly declared, verdict of Mr. Roosevelt. After the "loop" Admiral Schley is credited with having fought bravely and creditably.

#### The Reception of the Verdict

Of course, partisans of Admiral Schley are not pleased with the President's decision, nor are the extreme Sampsonites, who insist that Admiral Sampson was something more than technically in command at Santiago, and that the fight was not a "captains' fight," as President Roosevelt says it was, but a

fight in which every move but the "loop" movement of the Brooklyn was in obedience to a scheme worked out in advance by Sampson. But by Congress, by the country at large, the decision is considered final, and there is general satisfaction with the spirit and conclusions of the President's investigation and a willingness to abide by his parting exhortation that discussion of the matter cease, lest the navy and the country suffer more. The presidential decree gives those who have denied the President the judicial quality of mind a "pause," an "arrest of thought," as Miss Willard used to say.

#### The United States versus Railway Monopoly

None of the many acts of President Roosevelt since he became President has revealed his courage and independence more than his instructions to the Attorney-General of the United States to make the Government party to a suit against the Northern Securities Company, the corporation which was given control of Northern Pacific and the Great Northern Railroads under the "merger" recently manipulated by Messrs. J. J. Hill, J. Pierpont Morgan and other interested capitalists. This is the merger which Governor Van Sant of Minnesota and other governors of northwestern states have been fighting as illegal. The Attorney-General, Mr. Knox, having given his opinion that the "merger" violates the provisions of the Sherman Act of 1890 forbidding combinations, the President has ordered a test of the issue involved, and by so doing caused a great commotion in the world of high finance and in circles where the Republican party has drawn much of its strength. By facing the strongest combination of its kind ever created in this country, the President has at once shown his personal determination to settle once for all the worth of the Sherman Act in restraining combinations, and at the same time very shrewdly has

disarmed his political opponents who have accused him and his party with being at the beck and call of organized capital. If the case as made up results in the defeat of the Government and exposes defects in the Sherman law, it will but hasten the sort of legislation which is needed to put the people and the Government once more on a plane of power with aggregated capital, which, just now, as Mr. Benjamin Kidd shows in his suggestive new book, *The Principles of Western Civilization*, is temporarily all powerful because it is waging its fight on a plane of action lower than that on which political life is now being waged. A "merger," it may be said for the benefit of the uninformed, is "the extinguishment by operation of law of a lesser estate, right or liability in a greater one." Thus in this case, while nominally still separate railway properties, under the terms of the transfer of securities the Northern Pacific and the Great Northern roads are, if not stopped by law, to be practically one company owned by the Northern Securities Company, the stock of which is held by individuals formerly dominant in the two companies when they had nothing in common. The Federal Supreme Court, in a decision rendered Feb. 24, decides that it has no jurisdiction in the matter, as the case came before it on the plea of the State of Minnesota. Brought before it later in another form, it will pass upon the issue.

#### Prince Henry Welcomed

Terrific storms delayed the steamer Kronprinz Wilhelm bearing Prince Henry of Germany and his suite, and instead of arriving on the 22d she did not make port until Sunday. When off Nantucket communication with the shore was established by the wireless telegraphing mechanism, and the Prince sent a message to President Roosevelt which was informal, cordial and thoroughly human in its tenor. President Roosevelt promptly re-



Prince Henry of Prussia

plied. The testimony of those who were fellow-passengers with the Prince is that he is a simple-hearted, thoroughly democratic, lovable sort of man, who mingles with men as a man should. Arriving in New York Bay, formal salutes of cannon, the dipping of national colors and all the requisite etiquette were carried out with pomp and finish. At once the whirl of entertainment and sight-seeing began, the Prince paying a visit to the American squadron under the command of Admiral Evans, to the Deutscher Verein, and later in the day he gave a dinner to eminent Germans and Americans on his yacht, the Hohenzollern. Inasmuch as the Prince's arrival in New York was the occasion of special editions of the Berlin dailies on Sunday, and inasmuch as his advent in New York was the occasion of precisely as much jubilation and ceremony as if it had occurred on Saturday, it will be seen that his visit to this country may be impressive as an exhibition of how Sunday is viewed from the German or continental standpoint.

**The Brawl in the Senate**

The scene in the United States Senate on the 22d, when Senator McLaurin of South Carolina called Senator Tillman of the same state a "willful, deliberate and malicious" liar, after the latter had virtually charged him with venality, which epithet of McLaurin at once led Tillman to use personal violence on him, is interesting chiefly as showing the tension of feeling between the two senators and their reliance still on those methods of settling personal grievances which are primitive and aboriginal, and outworn in communities more advanced than South Carolina. The Senate at once went into executive session to deliberate upon the transgression of its proprieties, then forced both senators to apologize and they are now suspended from the Senate. Still other penalties for the brutal affair are to be imposed. The personal animus, however, survives, and Senator McLaurin as soon as possible after the affair took steps to settle the grievance by resort to the duel, being dissuaded therefrom, however, by some of his Southern friends. Mr. Tillman's conduct is not surprising. It comports with all that he has said and done since he first entered public life as a leader of a South Carolinian mob attacking Negroes.

**Free Trade in China**

On Jan. 30 the Anglo-Japanese treaty was signed in London. On Feb. 1, as we now know, Secretary of State Hay sent a note to the Russian and Chinese governments, informing them that any agreement "whereby China gives any corporation or company the exclusive right or privilege of opening mines, establishing railways, or in any other way industrially developing Manchuria can but be viewed with the gravest concern by the Government of the United States." The grounds of opposition are stated to be that such a monopoly will be a distinct breach of the stipulations of treaties concluded between China and foreign Powers; that it would tend to impair China's sovereign rights and seriously interfere with her

ability to meet her international obligations. Moreover, it is pointed out that a concession to one Power would lead to similar demands from other Powers, and the result would be "the complete wreck of the policy of absolute equality of treatment to all nations respecting trade, navigation and commerce within the empire's confines." It is also pointed out that such a claim by Russia conflicts with assurances repeatedly conveyed to the United States by the Russian minister of foreign affairs of Russia's intention to follow the policy of the open door for trade in China. Thus does Secretary Hay show conclusively that Great Britain and Japan have the United States with them, giving moral support to the main aim of the compact, upon which we commented at length last week, and which we then predicted had the hearty approval of our Government.

Count Cassini, the Russian ambassador at Washington, must be slowly, but surely, finding out that his bed is not as easy now as it was when he was in Peking, undermining British prestige, a decade ago. Russia is on record as favoring freedom of trade in Manchuria so long as she deems it necessary to stay there. She now has the choice of ignoring that pledge, with its consequent impairment of her standing at Washington, of defying the Anglo-Japanese union, of proceeding with the Russianization of Manchuria, or of withdrawing edicts which already have lessened the sale of American products in Manchuria in markets where our flour, machinery and other products were steadily selling.

**The Ontario Referendum**

The prohibition measure for the province of Ontario already referred to is now before the legislature in Toronto, and will be submitted to a referendum of the voters on Oct. 14. The interest in the introduction of the measure was indicated by the great crowds which thronged the different galleries before the opening of the session. Premier Ross, in a two hours' speech, submitted a bill substantially the same as one already passed by the Manitoba legislature. The reasons for this are that the latter has been declared constitutional by the highest court in the land, and a desire, doubtless, to preserve a unanimity in the temperance laws of the Dominion. A majority vote will be required, but the majority must be more than one-half of the total votes cast in the provincial elections, which will take place before the submission of the referendum. Against this provision the president and the secretary of the Dominion Alliance have uttered a strong protest, inasmuch as questions submitted to the people never poll so large a vote as the general elections. In a circular calling a provincial convention to consider the matter they declare that "prohibitionists will be thus handicapped so as to make their success almost impossible." It is doubtful if these fears are generally entertained, and many prohibitionists are confident of a great victory. In the event of a favorable verdict, the question of compensation will be considered by the legislature, and the measure carried into effect in May, 1904.

**Hawaiian Degeneration**

We alluded recently to the evil effects of unwise Congressional legislation respecting political rights in the Hawaiian Islands, and the reports from Honolulu and from Washington indicate that the present, for many reasons, is not a time of serenity or joy among the whites of the islands. *The Friend*, just at hand, contains a statement by Rev. O. P. Emerson, who supervises the work of the Hawaiian Board of Missions, that never during his thirteen years' service has he known so much drunkenness among the natives and the Portuguese as now, and we notice that *The Friend* is constrained to hold Governor Dole responsible in a degree for the present state of affairs, there now being 142 saloons on the islands. Mr. Emerson also pleads for such legislation and executive action as will lessen the use of tobacco and opium by the natives. Can it be that with the vast wealth brought to the islands by the sugar plantations there has been a lessening of moral fiber among the Hawaiian whites, so that they no longer intend to conserve the spiritual and moral welfare of the natives? In rebuttal it might be pointed out that the same issue of *The Friend* chronicles an estimate by Mr. Theo. Richards that \$115,400 were given for Christian philanthropy by the Protestants of the islands last year. This is praiseworthy, but along with benevolence should go resolute enforcement of law. Mr. Emerson places responsibility for much of the present evil on the pressure of the liquor dealers on the Hawaiian legislators; and these, as we have stated before, are chosen largely by votes of men incompetent to exercise the duties of suffrage.

### Miss Stone's Release

We join heartily with the president and officers of the American Board in their expressions of satisfaction at the safe release from captivity of Miss Stone and her companion, Madame Tsilka, with her infant child. The sense of relief felt by those most closely related to the captives will be shared by millions in this and in other lands. For the interest in this kidnapping of an American missionary has been world-wide and more intense, probably, than was ever before awakened by any similar event. We congratulate especially her aged mother and her family, and also her neighbors in her old home, her fellow-missionaries and the people of her charge in Macedonia that the long suspense is at an end.

We are not disposed at this time to discuss what further developments may impend, believing that our Government will take such steps as will justify its position in having encouraged the public efforts to raise the ransom demanded by the brigands, and in conducting the negotiations for its payment and for Miss Stone's release. But we take this occasion to say that we are convinced, through letters received from those in a position to know the facts, that the criticism of the conduct of Consul-general Dickinson in this matter, made by Mr. W. E. Curtis, the correspondent of the *Chicago Record Herald*, were based on misapprehension

of the facts, and did him grave injustice. The great difficulties which Mr. Dickinson and other officials of our Government had to meet in the negotiations now concluded were much increased by certain statements issuing from the press and discussions based on them. We regret that we gave currency to the criticisms of Mr. Curtis, which we should not have done if, in response to cablegrams of inquiry sent by us, we had received from missionaries the information we sought. But in this happy outcome of a great trial we unite in thanksgiving to God, and in confident expectation that it will in the end further the cause of foreign missions.

### Turning Points

Nearly half a century ago at the close of a Sunday evening service three young men, just passing out of their teens, were standing by the stove in the rear of the audience-room of the church. A young man somewhat their senior, who knew them well, was passing down the aisle, when he was suddenly moved to turn and speak to them. He appealed to them to take an open stand as followers of Christ. He told them of his own satisfaction in having made the decision, said he was confident that they agreed with him that this was the right and manly thing to do, and urged them to act on their conviction at once. The interview lasted only a few minutes, but it ended by each one declaring his purpose from that time to live as a Christian.

Twenty years later the man who had thus obeyed his impulse to persuade these young men to be Christians told us of this incident. He referred with satisfaction to the work of one of the three, then a prosperous business man in Boston, an officer in one of the churches, having a quiet and strong influence for good over a large number of young men.

Last week this man passed away, having almost reached threescore and ten years, the allotted period of human life. He has left an honorable record as a Christian business man. He has been superintendent of three Sunday schools, serving in each long enough to impart to a generation of youth the inspiration of his manly faith and steadfast purpose to live for Christ. If his influence could be traced it would be found active in the lives of hundreds of men and women, strengthening the integrity of business communities, ennobling the life of homes in which children are growing up, breathing a spirit of faith and courage in churches, fortifying men for self-sacrifice in serving their country, building the kingdom of God.

The man who persuaded him to decide that great question that Sunday night has long since passed to his reward. Perhaps if he had not done this service some one else would have done it. Perhaps the decision would have been made in due time without human intervention. Yet it is certain that many persons have been at a particular time in their lives open to impressions which have not been given, which would have turned them to active Christian living. The hour has passed, the decision has not been made, the life has come to its end dwarfed and feeble when measured by the duty and

opportunity to which every one is called as a servant of Christ. We are often meeting those who stand at turning points in their life paths. The ancient motto is still the wise counsel of today, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, or whether they both shall be alike good."

### Colleges and the Country

Usually the annual meetings of the alumni of colleges held in various centers have been occasions of jollification, of reminiscences of under-graduate experiences and exaltation of the *alma mater*. The meeting of the Yale alumni of Boston last week illustrated a new conception among graduates of the aims and possibilities of higher education. We have heard this conception expressed in other similar assemblies, but not before so prominently and distinctly. Not a single story of old college days was told. No mention was made of the peculiarities of professors or of tricks played on them. Nor was any statement made of the needs of the university or any direct appeal for money. The Amherst dinner of the preceding week was no less dignified and devoted to worthy themes.

The uppermost theme at the Yale banquet was the co-operation of schools of learning. Trades benefit by combining their knowledge and influence—why not colleges? They were once poor, pursued academic lines of thought apart from those in which the common people were most interested, and aimed mainly to fit young men for the three professions of the ministry, law and medicine. Now they are growing rich and strong and training young men and women for many professions and for leadership in all kinds of business. They have common aims, and by the operation of natural laws tend to associate together for their fulfillment. The presence of the presidents of Yale, Harvard and Dartmouth as guests gave an intercollegiate aspect to the meeting, and, apparently without previous arrangement, the same trend of thought was expressed by them all.

If the keynote was co-operation, the high purpose kept in view was to bring university life and culture into contact with all the people, especially with the great industrial populations, to uplift the material, moral and spiritual life of the nation. President Hadley spoke of graduate sympathy as an inspiration, and graduate influence as the most potent force in the education of the intellect and the conscience. President Eliot alluded to the vast associations of capital and said that we are to witness the power of great associations of labor, that America has set sail chartless on the storm-engendering sea of liberty, and her safe guidance on her course calls for the wisest thought of her best educated citizens. We must give our utmost strength and utmost devotion to the patriotic duty of maintaining peace and directing progress. President Tucker said that too many university men have thought that the country could look out for itself. But now every man is summoned to do his whole duty to his country. The old charter of Yale expresses what should

be the purpose of every college today, to educate men for the public service. Hon. Henry Lee Higginson represented the business man's point of view of the value of education by saying that success is not winning money, place or power for the individual, but giving service for the highest welfare of all classes.

The greatest tasks before our colleges today, those which most inspire effort, are not academic, but practical. The broadening of the subjects of study, the increasing prominence of scientific over classical courses indicate the closer sympathy of the educated classes with the common life of the people, and probably in a measure account for the great increase of gifts for education. There may be danger that this tendency will proceed too far, but it shows that the great problems of society, industry and government are being studied by those best qualified to solve them, and in behalf of those most practically interested in their solution.

Listening to the earnest words of these leaders of education, and noting the Christian spirit in which they expressed their ideals of service, one could not help asking if the steady growth of gifts for education is a sign of growing confidence that the colleges will take up the tasks which the churches do not seem to comprehend, or for which they are inadequate. Let us hope, at least, that the Christian spirit will rule the colleges, and that the moral and spiritual life engendered in them will find its field of influence through the churches.

### The True Fast

Fasting has had a large place in almost all religious systems, though the Oriental, with his voluptuous tendencies, has specially accentuated it as a means of spiritual culture. Instinctively men realize the hostility of the fleshly appetites, and set their better natures to hold the fort against excesses. An occasional severe test, to be assured that one has these appetites well in check, is a reasonable exercise in Christian athletics. It is doubtless this "bodily exercise" to which Paul refers, according to the revisers as, "profiting a little."

But the true fast is more than merely going hungry. It is the absolute subjection of the lower worldly nature to one's spiritual nobilities and citizenship. This was Christ's own struggle. The way of the fasting and the wilderness was the way to the established dominion of the unseen realities in his life. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. He who deliberately and unostentatiously bids the besetting material world stand back that the soul may have room and sway to realize its highest callings keeps the spirit of the true fast. Many a man could guard his spiritual nature easily if he could accomplish this defense merely by fasting from food; fasting from mammon, pleasure and selfishness is harder.

It is wonderful how this distinct effort to keep the soul regnant gives direction to life. It was in such a time of fasting that Cornelius conceived his epoch-making call to Peter. It was in hours when there had been such conscious effort to

exalt the spiritual that Antioch Christians laid their hands upon Paul and Barnabas and made them the forerunners of the missionary conquest of the world. And even the Master's life-work gathers into its definite program from the days in the wilderness. Forty years ago a young man heard Finney preach, was impressed and went home determined that nothing should hinder the settlement of his own personal, spiritual question. Dinner-time came and went unnoticed; the afternoon wore away. Out of those hours came a life decision which has gathered a great company into the range of its gracious blessing. Many a life is perplexed simply because it is so much surrendered to earth that it fails to hear the call of heaven. God's method with Paul is the wise method for every confused soul. Shut your eyes, go into the quiet home yonder, lock out the clamoring physical a little time, and it shall be told thee what thou must do.

Such times are for vision, but life is more than vision; it is also battle, and the soldier must have every physical power in training for the onset. The militant spirit keeps best the true fast, for this fast is not kept in the chambers of the monastic soul, but by the dusty roadside of the daily life. The ancient novice fasted and prayed alone, but only in the high hope that on the morrow he might be knighted and ride abroad for noble deeds. Christianity is also both vision and task, and he will be vouchsafed the largest vision who has already vowed himself to follow it in a life of simple helpfulness to his fellows.

### Our Good Cheer Number

The *Congregationalist* proposes to publish, about five weeks hence, a Good Cheer Number. In it we shall undertake to point out the hopeful elements in the political, industrial, social, and moral and religious life of today. The entire number will be pervaded with the spirit of a confident and well-grounded Christian optimism, and will, we trust, carry cheer and inspiration to fearful and disheartened souls. We invite contributions which will fall in with the purpose of this number. If any have a suitable song or incident, from real life, or personal experience or a cheering fact relating to the progress of Christianity in the world, let it be submitted. Short paragraphs will be particularly welcome.

Address, Good Cheer Number, *The Congregationalist*, Boston.

### In Brief

Now let us all rise and offer our sincerest congratulations to the one woman to whom Miss Stone's release means most—her aged mother.

President Hadley, in his Lowell Institute lectures, defines the limits of academic freedom as determined by public opinion, which is largely controlled by college graduates who respect the traditions of their college. That such limits are recognized makes as much for the usefulness of universities as does freedom of teaching.

Henry van Dyke, preacher and sportsman, was recently taken to task by an aged New England vegetarian, who sent to the hunter of big game a pen drawing of a stag, under which he had written, "Thou shalt not kill." Dr. van Dyke acknowledged the receipt of

the drawing, thanked his censor for his criticism, and referred him to Acts 10: 13, "Rise, Peter; kill and eat."

"The art of saving men rests on the science of knowing them," was a saying at the recent conference of Christian workers in New York city which has in it much wisdom. For one thing it points clearly to the training schools of the Christian ministry, and compels those who shape the curricula of the seminaries to answer fairly the question, How far does the seminary course fit the students for self-knowledge and knowledge of other men?

There may be good reasons why the *Home Missionary* should return to a monthly issue, but the reason given in the first paragraph of the February number, that the National Council at Portland recommended two monthly magazines, one for home and one for foreign work, is contrary to fact. The council recommended one magazine to represent the entire work, in accordance with the vote of the Home Missionary Society at its last annual meeting.

President Tuttle of the Boston & Maine R. R., addressing the Merchants' Club of Boston, last week, praised unreservedly the work of the railroad Y. M. C. A. as he had seen it working on the large system which he supervises; and not only its social but its religious work. Some of the best servants the company now has, he said, are men who have been converted in the meetings and transformed from toughs to forceful, keen, upright men.

When Dr. Newman Hall was in this country in 1867 he attended a meeting of the American Board in Buffalo, and was entertained by Rev. Wolcott Calkins, D. D., and family, afterwards of Newton, Mass. Those were days when the coming of the Board to a city or town created considerable stir, and when Dr. Hall entered the house one of the children exclaimed: "The Board has come!" and early next morning a child's voice at his door kindly asked: "Will the Board like some coffee?"

The *Westminster* of Toronto echoes our own surprise at the fact that we had no cabled information in this country of the death of the late Prof. A. B. Davidson of Edinburgh, in some respects the greatest figure of Scotch history during the past generation. The *Westminster* rightly says: "Had he been—well, anything but a man of brains and scholarship he might have had a column in next morning's dispatches." The Associated Press collector of British news should know "Who's Who" better.

As we go to press, the church in Greenland, N. H., assisted by the Piscataqua Association, meets to celebrate the fiftieth anniversary of settlement of the revered Dr. Edward Robie. We wish that our readers, as well as ourselves, could enjoy the feast suggested by the delightful program. We have arranged for an adequate report of it in our next issue, from our consulting editor, Rev. W. L. Anderson, whose appreciation of Dr. Robie's spiritual quality closes the program. The account is to be accompanied by a portrait of the venerable pastor.

A student in Union Theological Seminary, writing in the *Cumberland Presbyterian*, quotes Pres. Charles Cuthbert Hall as saying, "The modern rented pew system gives occasion for the unbeliever to blaspheme." The student tells of the increasing habit of wealthy folks in New York of renting their pews for six months, and surrendering them when they leave town for the summer. This is a habit not confined to wealthy New Yorkers. It is increasing everywhere and among the well-to-do as well as among the very rich.

It is a habit that causes those responsible for the administration of church finances to lie awake nights.

Rev. Warren P. Landers has been connected for nearly four years with *The Congregationalist* as superintendent of circulation. He has served the interests of the paper and of our denomination faithfully and ably in this office. While engaged in this work he has shown himself, as we are assured, acceptable as a preacher. He has for some time desired to return to the pastorate, in which work he had before labored happily and successfully, believing that his duty lies in this direction, and at his request his engagement with us will close May 1. We take this occasion to commend him to the churches in the expectation that he will soon be engaged as a pastor. He has had an unusual opportunity as he has moved about among the churches for observing methods of Christian work, and is particularly conversant with the field of effort in behalf of young people.

The death of Samuel Rawson Gardiner, at the age of seventy-three years, takes from the ranks of English historians a great figure. Formerly professor of modern history at King's College, London, Gardiner's teaching of late has been at Oxford, as fellow of Merton. The work that he has done in making clear the History of the Great Civil War (1642-49), in defining Cromwell's Place in History, and in giving a definitive statement of the History of the Commonwealth and Protectorate has given him a lofty place among historians of all time. Born and reared in the Church of England, with prepossessions in its favor, his calm, judicial treatment of the Puritan movement and of the place of the Independents in English history has demonstrated his exaltation of truth above sect. If Carlyle began the noble task of re-introducing Cromwell to his countrymen, Gardiner may be said to have perfected it.

If the revelations of detectives and police officials reported in the *Brooklyn Eagle* during the past week, relative to the gross immorality and criminality among youth of sections of that city supposed to be inhabited by decent, well-to-do people are true, even to a limited degree, then some very sharp, decisive work is out out for the clergy and other citizens of that city charged with responsibility for civic ethics. Opportunities for unobserved companionship exist generally in cities, and, owing to the laxity of family discipline, the ignorance of parents and youth of matters on which they should have accurate and impressive knowledge, evil flourishes. Precisely the same sort of reports have come from Richmond, Va., during the past week. It is a national not a local evil. A year ago we had the same tale from Paterson, N. J., following an awful murder case there. Tomorrow it may be Boston or Detroit.

The problem of dealing with the native Christians who recanted during the Boxer troubles is, of course, one of the most perplexing which the missionaries returning to their fields of labor in China face. Rev. Dr. A. H. Smith, writing to *The Friend*, Honolulu, says that the first step he has taken in the matter is to try and get voluntary acknowledgment of the fault from those who fell. Then, after confession of wrongdoing is made, restoration to church standing follows in course of time; and Dr. Smith thinks the ultimate result to the church may be beneficial, since many, "like Peter, when restored will strengthen the brethren." He reports that "Many are inquiring what this doctrine is which was supposed to have been tollfully exterminated, but has come to life again, and is now as insistent as ever. . . . There never was a greater demand for all sorts of textbooks, and it is hard for the presses to supply the demand."

## Some Impressions of Missions in Asia

By John R. Mott

Mr. Mott is just back from his second trip around the world in the interests of the student campaign in foreign missions. His account of his impressions will be concluded next week.

*The non-Christian religions are losing their hold, especially on educated men.*

On my journey through the Orient six years ago I formed the impression that the power of the non-Christian religions was waning. Recent observation has strengthened this opinion. In Japan Buddhism is the only non-Christian religion, Shintoism being really nothing more than a patriotic association. Among the lower and illiterate classes, especially in the country districts, Buddhism certainly still exercises great power. In the centers of population, however, even among the lower classes, its influence is weakening. Among educated and thinking men it has practically no hold as a religion. Such hold as it does have is more as a result of custom than of conviction and principle. So far as it attracts young men it is as an antiquarian matter or as a philosophy. I met a few students who professed interest in it as a philosophy, but I do not recall one who regarded it as his religion in the sense of being a spiritual, regulative force in his life.

All that has been said about Buddhism in Japan might also be said of its position and influence in Ceylon.

In China the non-Christian religions are Buddhism and Taoism. They both manifest less enterprise and vigor than does Buddhism in Japan and Ceylon. In fact, they show no activity whatever, but rather give one the impression that they are played out. As a religious power they are practically nil, but their influence as custom and as superstition is great. Strictly speaking Confucianism cannot be regarded as a religion. Should we consider ancestor worship as upheld by Confucianism a religion, it must be admitted that its hold, while perceptibly loosening in many places, is tremendous, taking the country as a whole. It is still altogether too true of China that the living are in the grip of the dead.

Hinduism is the principal non-Christian religion of India. As a social system its power is still very great. Caste observances are losing their hold to some extent in the cities. But though the outward observances are being less religiously followed, the spirit of caste is apparently about as strong as ever. Popular Hinduism is losing its hold. The great religious festivals have become virtually only a show. Very few thinking men adhere to ancient Hinduism in an unmodified form, and not many of them have a real, vital faith in it as a religion. Within the past few years there has been a movement to revive Hinduism. This is the result of patriotic causes and not of religious motives. It is being strongly emphasized that the truly patriotic course is to stand by the ancient religion of the land.

Mohammedanism has a stronger hold on its adherents than has any other non-Christian religion. This hold is not relaxing, apparently, so far as the illiterate classes are concerned, but signs are not wanting that it is weakening in the case of educated men.

Thus it may be said that in all these Oriental countries the old religions are losing their hold, especially on the educated and thinking classes, and in some cases that hold has been completely broken. What have been the causes? First of all the influence of Christianity and Western education and civilization. In this connection it would be difficult to overstate the immense influence exercised by educational missions. The blaze of Western science has exposed the superstitions and absurdities of the non-Christian religions. It has been found impossible to harmonize the teachings of their religious books with modern scientific truth. The efforts now being made by certain Japanese and Indian students to apply the standards and methods of modern literary and scientific criticism to the study of their religious literature is still further undermining confidence in these religions.

It should be emphasized, also, that the wide and incessant preaching of Christianity for over a generation has created in the minds of vast numbers of people higher conceptions and expectations as to what should characterize a religion. This has caused genuine dissatisfaction with their old religions because they see that in contrast with Christianity there is a lack of truth in these religions; that they have no vitality; that they are utterly wanting in transforming, emancipating, energizing and saving power; that they do not nourish the soul; that they cannot satisfy man. The fact of the case is that the non-Christian religions have imposed on men burdens too heavy to be borne, and it is not surprising that the preaching of the truth of Christ which sets men free is steadily and certainly breaking the hold of these religions. The object lesson of the lives of the missionaries and other Christian workers has also implanted new ideas as to what should characterize the lives of religious leaders, and in contrast with this new ideal the ignorant, selfish and immoral lives of the priests and so-called holy men of the old religions have deepened the sense of dissatisfaction in the minds of the people.

*Christianity is making greater progress proportionally among students than among other classes.*

The question is often asked, is Christianity advancing as rapidly among students as among the non-student class? I interviewed missionaries on this point in Japan, China, Ceylon and India. The large majority of them, and their number included those most likely to be conversant with the facts, gave it as their unqualified opinion that in the fields with which they were familiar a larger proportion of students of all classes of schools and colleges are Christians than could

be found among non-students and the uneducated. Rev. Mr. Kozaki of Tokio told me that in the recent forward spiritual movement among the churches of that city fully seven-tenths of those composing the audiences were men, and that four-fifths of the inquirers were young men, nearly all of whom were present or past students. All over Japan I noticed that a majority of the church members were men, and that a vastly disproportionate number of them either were, or had been, students. Even in the higher government colleges of Japan the proportion of Christians is manifold greater than among uneducated young men or among any other class of people.

In China, although there are few colleges compared with the number to be found in Japan, an even greater proportion of the students are Christians. This is due to the fact that there are so many more modern government schools in Japan than in China; or, to express it otherwise, to the fact that in China nearly all the students of Western learning are in missionary schools.

With reference to India it is quite plain that in the Madras Presidency and the Punjab the proportion of students in schools and colleges who are Christians is greater than in case of non-student classes. I have the impression that the same is true of other parts of India, but not to any such degree. It was pointed out at the Decennial Conference in Bombay in 1892-3 that one in twelve of the graduates of the University of Madras were Christians, although the proportion of Christians in the entire population of the Madras Presidency was only one in forty. As nearly as I could ascertain the proportions have not changed much during the past ten years. If there were any way of getting at the number of secret disciples of Christ in the Indian colleges I am persuaded that we should find the proportion of Christians as high as it is in Japan.

Such facts as these should be brought forward when doubt is expressed as to the hold of the religion of Christ on the thinking and inquiring young men of the Orient. We should expect to find just such facts. The lives of more missionaries, proportionally (although of not one too many), are being brought to bear upon students than upon any other one class. Students, especially in mission schools, are exposed longer to Christian truth—and that at the most susceptible age—than is the case as a rule with others. The Christian student movement is working aggressively for this class. The purpose, methods and spirit of modern education predispose students to consider favorably the truth no matter from what quarter it comes. In view of the tremendous importance of the student class, which is to furnish the leaders in all the influential callings—including that of preaching Christ to their own people—it is a most heartening fact that the Christian movement among the students of the East is increasing both in volume and momentum.

## Charles Cuthbert Hall, D.D., President Union Theological Seminary

Lecturer to Oriental Non-Christians—His Personality—His Mission to the East—His Views

BY GEORGE PERRY MORRIS

In 1872 a young man named Charles Cuthbert Hall graduated from Williams College. Upon him, as upon so many others, Mark Hopkins had left a deep impress, for one thing revealing splendidly the possibilities of close touch of teacher with pupil, an aspect of Dr. Hall's career today which makes him notable among theological seminary presidents and teachers. Having the Christian ministry in mind and being a native of New York city, the graduate of Williams turned naturally to Union Seminary, then made notable by the presence on its faculty of men like Shedd, Schaff and Roswell D. Hitchcock; and there he remained for two years, when he went to London and Edinburgh to finish his training in theology, at Edinburgh coming under the influence of men like Rainy, Blaikie and the late Prof. A. B. Davidson. Then followed a brief pastorate at Newburgh, N. Y., from whence he went to the First Presbyterian Church, Brooklyn, N. Y., where he remained twenty years, until called in 1897 to the presidency of Union Seminary. The Brooklyn pastorate was notable for its length, its harmony and the steady building up of a large, reverent, spiritually-minded congregation, and it disclosed to the observant analyst of character those personal qualities which make Dr. Hall an admirable person to fill his present position.

The uncommon combination of open-mindedness and simple-heartedness, of "sweetness and light," of personal charm and requisite clerical and official dignity, of culture and the evangelistic spirit, of regard for others' opinion and firm assertion of his own belief, of considerateness and candor, has enabled him to meet the demands of a place of responsibility at a time calling insistently for apt mediation.

Always a believer in and yearner for Christian unity, although no longer hopeful of Protestant union on the basis of the Lambeth quadrilateral, Dr. Hall now is in a place where he can influence youth of many denominations to labor for essential Christian unity along more practical lines. Always insistent on "good form" and the value of symbolism and liturgy in worship, he has given to the seminary's daily life on its devotional and ceremonial side a dignity and richness not known before. Always mindful of the deference due his calling and his place, he also leaves the door to his home—adjoining and connected with the seminary—and his heart wide open to the most inconspicuous and least social student; and by his ardent, sincere love for youth and his human and Christian fellowship with his colleagues and his pupils makes the institutional life singularly genial, refining and ennobling, and gives it a homelike atmosphere of incalculable worth to men far from home.

It is this Drummond-like man, then, who sails March 22 for India and Japan to give the third course of lectures provided for by the gift of Mrs. Haskell of Michigan City, whose interest in the ethnic religions and their adherents was

aroused by the World's Parliament of Religions at Chicago, 1893. Her deep interest took shape practically in three ways—by the establishment and endowment of a museum and a lectureship on comparative religions at the University of Chicago, and by the endowment of the peripatetic lectureship on Christian apologetics on which foundation Dr. Hall now goes out, his predecessors having been Rev. Dr. J. H. Barrows, now president of Oberlin College, but then of Chicago, and Principal Fairbairn of Mansfield College, Oxford, Eng.

Each of these lecturers carried out his responsible task in ways naturally expressing his own type of mind and to meet the peculiar needs of the hour. So will Dr. Hall. He knows his own limitations and wherein he is strongest. His theme, Christian Belief Interpreted by Christian Experience, will enable him, first, to speak from his own long, rich, deep, personal intercourse with the Living Christ, and, second, from his own constant and acute study of other men's lives also so related. Paul and Peter having gone before to affirm and dispute, John will now go to be and to persuade. To quote his own statement of his mission, "I go as a witness, not as a controversialist."

Dr. Hall is too humble to think it, much less say it, but his reverent admirers cannot help thinking, as he goes forth on this important mission to the educated, non-Christian leaders of thought in the Orient, that his own personality will be the strongest link of his argument. The incarnation will transcend or rather will be the doctrine.

That, at a time when Christian doctrine bids fair to be re-appraised and re-stated in terms of experience, it should seem best, because natural, to Dr. Hall to cast his Christian apologetics in terms of experience is in itself a fact of some import.

It will be Dr. Hall's first visit to the Orient. He has leave of absence extending over the next academic year, and will return in May, 1903. Careful preparations for his lecture tour in India are being made by the missionaries and the native Christians. In Japan he hopes to have the aid, as interpreter, of a former pupil at Union Seminary, the gifted professor of philosophy at the Doshisha, Mr. Masumi Hino. He is well acquainted with Dr. Hall's modes of thought and expression, and will be given special opportunities by Dr. Hall of acquainting himself in advance with the formal message he will bring. Dr. Hall has had two years to prepare for the task by reading and by intercourse with missionaries and travelers. He starts with a zest for the work and an eagerness concentrated most of all on intimate personal dealing with non-Christians at the conferences which follow the lectures, and in their homes. Those who recall the marked reflex influence on Principal Fairbairn of his visit to India, revealed clearly in his speeches and writings, realize, as does Dr. Hall, that he, too, will return other than he goes. It

is an experience, intellectual and spiritual, which no man can pass through unchanged.

The extension of the lectureship to Japan is but the carrying out of the original purpose of the founder.

Dr. Hall, when questioned about some present day problems, frankly admits that the church as an institution and the clergyman as a public teacher do not stand as high relatively in popular esteem and confidence as they did a generation ago. But that it is a permanent decline of prestige and influence, or "an organic change," as President Eliot of Harvard recently intimated it was, Dr. Hall declines to concede. He does not believe that even now the educator is, as Presidents Eliot, Tucker and Thwing have recently claimed, more influential than the Christian preacher and pastor. And this for two reasons: first, because, taking the country by and large, we are a people non-academic in type and training; and, second, because, other things being equal, the Christian preacher and pastor always touches more sorts of men than the teacher, and at more points and on deeper issues of life.

His explanation of the decline in prestige of the church—using that term broadly—is because of its relative conservatism, inflexibility, lack of adaptation of message and of methods to new conditions and new needs. Limiting the word church to the non-liturgical churches, he feels that the decline is due in part to the church's disregard of comeliness and seamliness in worship, to the disproportionate attention paid to preaching, and the indifference to reverence and adoration.

His explanation of the relative decline of the ministry may be inferred in part from what he has to say, if asked whether the grade of men from the colleges now entering the ministry is as high as it formerly was, or is as high as the grade of men entering other callings now. He is inclined to admit that until quite recently, and for a period of some length, many of the ablest men graduating from our colleges, whom the seminaries in other days would naturally have received, have gone into other callings. But he does not, as some do, attribute this fact to the increase of a materialistic spirit among us, but rather to two causes: first, the feeling that students in colleges have had that they would not be allowed freedom of inquiry in the seminaries or freedom of speech in the pulpit; and, second, the indisposition of self-respecting and strong-minded youth to enter professional training schools whose standards of admission were so low, whose scholarships were apportioned so promiscuously or cheaply and whose relative rank, compared with other training schools, was so inferior. But Dr. Hall sees signs of better times as here and there it is being made evident that seminary instructors welcome the newer methods and conclusions of research, that the laity crave sincerity in the pulpit,

that standards of admission to some divinity schools are as high as those to other professional schools in their neighborhood, and that scholarships are assigned on the basis of attainment and proved fitness for the calling.

Dr. Hall's statements as to the success of Union Seminary's alliance with Columbia University and with the University of New York, of the demand—so much

greater than the professors can possibly meet—for seminary extension classes by which instruction is given to many lay men in various parts of the city and its suburbs, of the success of the classes for lay-workers which are held in the seminary itself, of the admirable results which come from the seminary's social settlement, which finds that its distinctively Christian basis does not hinder it from

getting at people of all faiths, and his pride in the growth of the list of graduate students, retained in or drawn to the seminary by the opportunities for deeper culture, are such as to make one appreciate keenly certain very marked advantages which students have in a city seminary allied with higher institutions of learning and varied social redemptive agencies.

## The Life of the Christian\*

By G. Campbell Morgan

### III. ITS EXPRESSION

If it be granted that the life of the Christian is the life of the Christ communicated by the Holy Spirit, and that its sustenance is Christ apprehended by the same Spirit, it follows that its expression will be Christ. One of the profoundest statements of the New Testament concerning the Christian is that made by the apostle John, when he says, "As he is, even so are we in this world." If "to live is Christ," then life will express itself as it did in him. The expression of Christian life is the manifestation of the Christ life. The attitude toward God and men and evil will be identical with his. The expression of Christian life in each case may be stated as threefold.

Toward God the Christ life in man expresses itself in confidence, communion and co-operation. The confidence of Jesus in his Father was uninterrupted and unquestioning. There never crossed the clear heaven of his life a single cloud of doubt as to the divine wisdom or the divine love. Once and once only, in the unutterable experience of his passion, in the anguish of his heart, he cried out, "Why hast thou forsaken me?" This, however, was not an expression of a doubt concerning God, but the declaration of his sense of the mystery into the midst of which he was passing. We can never have a like experience, and to us, therefore, there never can come the occasion of such a question. It is perfectly true that, our knowledge of God being less perfect than his, the pathway of faith in the Father may seem to be a more difficult pathway; but herein, as in many other connections, is revealed the value of the Mediator. Our faith in him is the reason of our faith in God, and it is his faith by which we live, for the life we "now live in the flesh we live in faith, the faith which is in the Son of God." Thus through all the devious ways the Christian walks in perfect confidence in the infinite wisdom and tender love of God.

This attitude of confidence toward God issues in the life of communion with God. Confidence in love creates a desire for fuller knowledge, and one of the first and most important exercises of the life of the Christian is that of practicing the presence of God and passing into an ever-increasing acquaintance with him.

This again issues in active co-operation with God in his work. The deeper the knowledge of him the more profound be-

comes our conviction of the importance and urgency of his enterprises of redemption; and this very life which we share, being divine life, is energy in which it is possible to act with him, and we thus become "workers together with God." This is true not merely and not first with regard to special and specific work, which we often speak of as Christian work, but with regard to all the activities of the life, so that the life of the Christian in its expenditure and energy becomes a contribution to the realization of the triumph of God.

Toward men the Christ life in man expresses itself in sincerity, sympathy and service. This fulfilling of the responsibility of relationship will issue in the creation of a great sense of sympathy. Sympathy is the capacity for comradeship, the measure of freedom from self-seeking and self-consideration which enables a man to enter into and appreciate the experiences of those with whom he comes into contact. In the power of the Christ life it is possible to have unfeigned delight in the success and the joy of others, and it is equally possible to carry in the heart a real sense of the sorrows through which others are passing.

The sympathy of the Christian is no mere idle pity, which constrains a man to turn his eyes away from the sorrows of men. It is rather a mighty impulse, which drives him into the midst of the need and creates a willingness to spend and be spent in the work of alleviating the sorrows and multiplying the joys of those by whom he is surrounded. As the highest joy of life is that of communion with God, so its most perfect expression is that of service rendered to those upon whom his love is set who may be in need. Seeing that the life thus expressing itself is the Christian life, the measure of the service rendered is sacrificial.

Toward evil the Christ life in man expresses itself in antipathy, antagonism and authority. Herein, perhaps, is the most remarkable expression of the Christian life. The whole life of Jesus was a life of hatred of evil. He was able to say, "The prince of this world cometh: and he hath nothing in me." In him there lurked no hidden admiration for or approximation toward the things which were unlike God. Evil was ever seen in its true light, as deadly and contagious corruption. In the Christian this new attitude toward evil is always present in kind, if not in degree.

This antipathy toward evil issues in antagonism thereto. The Christian refuses to let evil alone. With merciless and ruthless and pitiless determination

the life is poured out in unceasing attack upon the strongholds of evil. The issues of the fight are clearly seen, the dethronement of God or of Satan, and consequently the redemption or ruin of man.

But the Christ life of the Christian is not merely one of antipathy and antagonism. Because Christ has won the battle already, the life of his follower shares his authority over evil. There is no room for question as to the issue. Our business is not that of fighting an uncertain battle, but of administering in a series of conflicts whose issue is conquest, the great and mighty victory already won.

There can be no simulation of this expression of life that will deceive. It is possible to make flowers out of wax, but the difference between them and the flowers of God is the difference between the finite and the Infinite. It is possible to reproduce the landscape in colors, skillfully flung upon the canvas, but the difference between the picture and nature is the difference between the copyist and the Creator. It may be possible to imitate the Christian graces and virtues, but the difference between such imitation and the actual Christian life is the difference between base metal and the coinage of the kingdom of God. Where there is no Christian life there can be no expression thereof.

### Memorabilia of Dr. Davidson

From the *British Weekly*, whose issue of Jan. 30 is largely devoted to recounting the qualities and attainments of the late Prof. A. B. Davidson of New College, Edinburgh, who died Jan. 26, we take these anecdotes.

If a working student broke the stillness while the Professor was lecturing, he would give him a quick, reproachful glance; but if it were only some idler at the back who had been amusing himself by making a pyramid of hats, then the sudden flush of anger would fade from the Professor's brow, and he would say, as it were to himself, "It's only Mr. Tomkins, only Mr. Tomkins."

When an ignorant minister challenged him saying, "I count myself fortunate never to have learned Hebrew," the reply was sufficient, "And I count that professor also fortunate who might have had to teach you."

An old student says, in his recollections of the man: "He had a store of caustic, yet genial, humor, and the student delights to repeat such stories as that of the man who, when asked to construe a passage of Hebrew, replied, day after day, 'Not prepared today, sir,' and whom the rabbi at last gently rebuked by remarking, with cutting emphasis, 'Not today, Mr. So-and-So'; and the story of the student about whose lengthy Hebrew exegesis the Professor remarked that 'it would be improved by leaving half of it out—it really didn't matter which half.'"

\* The earlier articles in this series appeared Jan. 4 and Feb. 1.

## The Speech of His Lifetime

By Lewis Whiting

The Rev. Lyndon Williams, aged twenty-nine, minister of the Brookland Congregational Church, was in a bitter mood. The cause was slight; he had been obliged to go for the milk and the mail when he wanted to read. Little incidents sometimes become typical of cosmic movements, and so, though he had often trudged cheerily on these errands, tonight he inveighed bitterly against the whole scheme of country life. His morbid imagination persistently presented one figure to him, a young minister eternally going for milk and mail on stormy nights.

Both he and his wife were of city birth and education. They had come to this country parish—their first charge—with the sincere desire of doing good. They would be content, they said, to live and work in Brookland forever, if not called to a larger field; and, in all fairness to them, neither of them was aware of the subtle psychosis by which the minor clause of their declaration became, in reality, the major.

Life in the Brookland parsonage for the first year and a half of service had been idyllic to the young minister and his wife. Work and play, study and visiting were all part of a new and beautiful world. So the months passed, until the subtle demon of ambition, who had been formally and irrevocably banished from the cozy study of the Rev. Williams, came skulking back to peer out from between the leaves of his books and to make rather lugubrious faces from the back of the fireplace. The result of these visitations was a rising discontent with country life, which on this February evening, lashed by the wind and sleet of a northeast storm, had reached the pitch of violent rebellion.

It was, therefore, a very grim-looking minister that entered the postoffice, and, after securing his mail, turned to the door with only a curt nod to the friendly group of smokers around the stove. An address in the corner of one envelope caught his eye.

"Ecumenical Conference on Foreign Missions, Carnegie Hall, New York." "What can that be?" he said. One glance at the contents and the young minister was out of the office and making down the street with strides that the darkness fortunately concealed. Dashing into the house with eyes ablaze, he threw down the sheet before his wife's eyes. "Read that, will you, Margaret," he cried, with a laugh in his voice.

"What is it, Lyn? What is it?" she answered, trying with nervous fingers to unfold the sheet. "*The committee on program for the Ecumenical Conference on Missions has the honor to request from you a five minute address on education in Panay.*"

"O, Lyndon, how splendid! I knew they would discover you at last. I knew that they couldn't have that conference without you to tell them about Panay. But can we go, do you think?"

"Go! it isn't a question of can; we must go. It is to be the greatest thing of the

century; everybody will be there. Imagine me bowing to the President and telling him about Panay as though he belonged to my mission study class. Really, it is the chance of a lifetime to make our mark!"

"Of course it is, Lyn. We must go!"

The next six weeks saw Lyndon Williams hard at work on Education in Panay. His knowledge of the island, which had seemed sufficient for occasional minor addresses, was deemed too superficial for the great occasion of the conference. Libraries near and far were ransacked for information; books that could not be borrowed were bought. A trip to Panay would not have been too great an effort had time and means permitted. He was determined to say the final word on education in that island.

New York was astir with the conference when they arrived on Monday noon. The streets about Carnegie Hall were picturesque with the costumes of many religious orders.

"What a dreadful thing religion is, Lyn, when it makes a man wear a hat like that!" said Margaret, indicating a conspicuous brother from abroad in a flat-crowned hat.

"Certainly, nothing except religion or an election bet could make him do it, dear," replied Mr. Williams, eyeing his brother clergyman with that uneasy, self-conscious look occasionally seen on the face of an ugly man looking at a member of the next lower species. "But my speech comes at three o'clock; we must get to our rooms and rehearse it."

Behind the locked door of their Lexington Avenue room, with shades tight drawn at the windows, Lyndon rehearsed the speech under Margaret's critical eye. Nothing escaped the anxious attention of the young couple. Pose, gesture, inflection and dramatic pause were carefully examined and repeated, under the burdensome sense that these minute features, well executed, might bring about an invitation to a vacant Brooklyn church. In the light of the final polished delivery of the address nothing seemed to Margaret to be beyond the reach of the orator.

"Lyn, dear!" she cried, with enthusiasm, "there won't be anything like it in the conference. Don't I know those secretaries and missionaries! What can they do in ten minutes? It takes them half an hour to explain the geography of the world, and they never discuss anything till that's done. Your anecdote will just sweep the house. It is a speech in itself."

Chatting thus, and jokingly discussing the wisdom of exchanging Brookland for Broadway Tabernacle, they made their way to Carnegie Hall. The audience was already gathering.

"Not such a strange looking company as you might expect," Margaret confided to her husband, "considering that they are either missionaries or relatives of missionaries, and half of them heroines."

It was a scene of joyous greetings. Everybody on the floor knew everybody,

and nobody had seen anybody for years. At three o'clock the meeting opened. The preliminary exercises were brief and suitable. The chairman realized that he was only the chairman, and spoke but a few words.

Lyndon and Margaret sat well forward, but on the side. They had felt full confidence in themselves and in the address until they had entered the auditorium. There, however, at the sight of those returned missionaries, any one of whom could point to a year's service on the field for every day's study of missions that Lyndon had given at home, a feeling of utter unworthiness overwhelmed him. Up to this moment he had considered only the honor of the invitation; now, looking on the service-scarred faces about him, he was seized with panic at his presumption. His hands grew cold and wet with the perspiration of the terror-smitten. He would gladly have fled the building. Margaret looked provokingly cool, but Lyndon felt that he knew her nomenclature history for the last twenty minutes when finally she leaned towards him and said, "Lyn, dear, do you feel a little bit—funny inside? I do."

Meanwhile the speaking went on. The original program, in which there were to be four ten-minute addresses and a number of five-minute speeches—the class in which Lyndon was placed third—was changed and extended to include notables from anywhere and everywhere. When at length the five-minute speeches began Lyndon swallowed hard and sat up straight and grim, while Margaret opened a hymn-book. The crisis was approaching. It was 4.45 when they called up an aged man, who had given his life to Eastern missions and was now waiting until his feeble spark should be extinguished.

At his first words Lyndon Williams stiffened as though he had received a shock from a battery, and Margaret dropped her book. Her eyes sought his and found utter dismay there. "My story," was all he could say. In truth, it was his! His brief introduction was a story illustrative of American dignity, which he had found in an old volume of missionary life. No one else would use it, he was sure. He had trusted to it to carry his speech, and now, this old man was telling it; and now—the whole audience burst into applause. His story, his speech, taken out of his mouth; and that applause showered on another man! Feelings quite unbecoming to a minister rose in his breast. He realized, however, that there was little time to mourn; the missionary, having struck the white with his first bolt, had the wisdom to stop at once, and was already resuming his seat. The chairman was calling a new name, and Margaret's voice was in Lyndon's ear, saying: "Lyn, Lyn, what are you going to do? Can you think of anything else? I'm afraid it's a judgment on us for coming in such a worldly way."

If anything could stir a man to do his utmost, it would be the face that Mar-

garet Williams turned to her husband, sympathetic and anxious, but at the same time suffused with a sublime confidence in the ability of Rev. Lyndon Williams to master any situation; and, because he was not altogether unworthy, Lyndon replied, cheerfully, "Don't worry. It will be all right. I can manage it."

Five minutes of intense anguish ensued, while Lyndon groped in his memory for a story as striking as the one lost to the missionary; but at length he turned to his wife with a sigh of relief. "It's all right. I have it. Nobody knows this story but myself."

"O, I'm so relieved."

As the two faces resumed their expression of repose the speaker on the platform finished his remarks.

"Now, Lyn," whispered Margaret, "it must be your turn. Don't scowl. Remember to look just as you do in prayer meeting. I know that I shall explode with pride."

The chairman was speaking. "My friends, a meeting of another department is to be held in this room at five o'clock. It is now three minutes of five, and, though I greatly regret that we cannot hear all the gentlemen who have kindly consented to address us, I feel that the subject has been well discussed and you have been well informed. We will close the meeting with prayer."

Close the meeting! Why, he, Lyndon Williams, hadn't spoken! He had come to New York to make that speech, and he had not made it. He had been invited by the committee to make an address, and apparently the chairman did not know that there was a Lyndon Williams on earth! His toil, his expense, his journey to the city for one purpose—'twas outrageous; 'twas an insult; he would stand it! What did they mean by inviting him to come 150 miles, and then taking no more notice of him than they would of a cabman! His sense of justice—a sense bestowed by a benevolent though blundering Providence, even on ministers—told him that he had been rudely used.

Then with a rush of shame came the thought of the return to Brookland and the eager inquiries of the parishioners about his boasted speech! He glanced at his wife and saw a single tear splash on her coat sleeve, evidence of a disappointment fully as keen as his own. Finally, through his disappointment, his sense of humor asserted itself; the irony of the situation flashed on him—his pride at the invitation, their well-managed insinuations to the admiring congregation of Brookland, the triumphal journey to New York to make the address that was to bestow lasting fame; and now the meeting was over and not a soul in the house apparently knew that a man by the name of Lyndon Williams was alive! Fortunately, by the time they were free to move, and a possible road to the platform was open, the sense of humor, strong in both Lyndon and Margaret, dominated the situation and kept him from making a scene with the chairman—a course that was now being followed with great vigor by an English brother not so liberally endowed with the saving sense.

"Lyndon," said Margaret, "I don't know whether to laugh or cry. It can't

be humorous for being so tragic, and it can't be tragic for being so humorous. What shall we do?"

"Personally," he said, "I feel that I have learned all that I care to know about missions. I abjure them. The heathen in his blindness can bow down to wood and stone forever, as far as I am concerned; I am through with him!"

"Lyn, dear, let us go home. It is the best place for us."

Three weeks later the Rev. Lyndon Williams was in receipt of a second letter marked "Ecumenical Conference on Missions." The letter requested that his undelivered address be forwarded to the committee on publication of the report, in order that it might be included in the published report of the proceedings. Margaret advised against sending it—on grounds that need not be specified—but Lyndon yielded to the temptation of seeing his speech in print, with his name attached, and sent not only the speech, but one dollar and a half for the volumes that were to contain it.

"I might as well get some reward for my trouble," he soliloquized.

Seven months passed, when one day the expressman left a package of books.

"They've come," he called to Margaret, with a tell-tale note of triumph in his voice. They tore off the wrappers; she looked in the index; yes, here it is—Panay Education in II., 754. With trembling fingers she turned the leaves to page 754. There it was, a whole page, the familiar, much-wrought speech, and at the beginning where stands the writer's name, and where Lyndon's children's children were to read "Lyndon Williams, Brookland," stood "Mrs. Sarah Tidd, Goshen!"

Two days later a third letter from the Ecumenical Conference on Missions came to Mr. Williams. It read simply: "The Committee on Publication regrets extremely an error in the printed report of the conference by which your valuable address is credited to Mrs. Sarah Tidd. We feel sure, however, that, inasmuch as the address is given in full, and the information is thereby made available, you will feel that the purpose of your address has been accomplished. I remain,

"Yours truly, Harrison Y. Dickinson,

"For the Publication Committee."

Lyndon and Margaret read the letter in silence. Then Margaret took the tongs, picked up the note and threw it in the fireplace. "Farewell to fame," she said.

## In and Around Boston

### Death of Mr. Merritt

The religious and business interests of Boston owe a large debt to Mr. George W. Merritt, who died Feb. 16, at the age of sixty-nine years. During his long life much of his strength and devotion were built into Maverick Church, East Boston, Harvard, Brookline, and Shawmut at the South End. Many men and women, some of them of large influence, received some of their earliest religious impressions from him while he was teacher and superintendent of the Sunday schools in these churches. He was for many years a member of the firm of Chase, Merritt & Blanchard, and held various positions of trust in the business world. Steadfast, quiet, kindly in spirit, he made and kept many friends and was an honored type of the Christian business man of which Boston in his generation has had noble representatives.

### The Phillips Academy Banquet

The biennial reunion of the Phillips Andover Academy alumni at the Vendume on Feb. 19 was largely a memorial service for the late principal, Dr. Bancroft. Professor Graves, the acting principal, President Day of the theological seminary, Rev. R. A. MacFadden of Chelsea, Rev. C. T. Mills of Newburyport, a pupil of Dr. Bancroft at Lookout Mountain, and Mr. W. B. Parker of the *Atlantic Monthly* spoke from different standpoints of the life and service of the beloved master. Dr. Edward Everett Hale was a special guest, and spoke of the virile force of the Phillips family and the supreme importance of secondary schools. Prof. James Hardy Ropes, the newly-elected principal, was most warmly received, although his answer to the question of his acceptance was, "I cannot tell you, for I do not know." Rev. R. B. Tobey spoke of the Bancroft Memorial Fund of \$100,000, much needed for the development of the academy, which it is proposed to raise for its 125th anniversary in 1903.

### New Times at the Boston Congregational Club

The members of the club sat down in Loring Hall last Monday night to a supper spread by a new caterer. After prayer with special thanksgiving by Rev. W. S. Thompson of Somerville for the release of Miss Stone, the new president, Mr. H. M. Moore, opened the literary exercises by a brief, appropriate address and announced that the new executive committee are inclined to bring forward practical subjects this year with nothing sensational, and hope to present what will promote the spiritual life of the churches. Then followed a new kind of report from the new outlook committee, Rev. A. A. Berle, chairman. He bunched together a variety of suggestions received as to reforms which the committee might inaugurate or forward, which interested and amused the club, and then gravitated with increasing velocity toward the subject of temperance and the opinions of scientific men concerning it. The special object of his attack was a recent discourse by Pres. G. Stanley Hall, and Dr. Berle's view was expressed by his closing sentence, "Great erudition may exist without elementary morality." Mr. Esty of Gloucester sang a new song which is greatly appreciated in religious circles in England. Rev. R. A. McFadden of Chelsea and Rev. Alexander Lewis of Worcester told with earnestness what they as ministers wanted from church members. Mr. S. B. Carter of Brighton and Mr. W. D. Fellows of Fall River spoke of what they as laymen wanted from their ministers.

### Industrial Conciliation

Hon. H. G. Wadlin of the State Bureau of Statistics addressed the Monday Ministers' Meeting. The topic stated above was presented with the clearness and accuracy of an expert. Of the two classes of arbitration now operative, England follows largely the voluntary method. New Zealand has adopted the compulsory theory, the success of which is still an open question. It has, however, been favored by a rising market and has yet to be tested under adverse industrial conditions. In our own land twenty-four states have legislation upon the general question, and Massachusetts's position equals any in justice. Since the organization of its State Board of Arbitration 330 cases have been considered and seventy-eight per cent. brought to a satisfactory issue.

Mr. Wadlin complimented the recent New York convention, in which eminent leaders of capital and labor met to discuss common interests, and expressed high hopes for the future work of its joint committee. Beneath all methods of adjudication must be the spirit of brotherhood and the principles that lie deep in the heart of the gospel.

Previous to this address Miss Katherine Pettit spoke interestingly upon life and conditions among the Mountain Whites of Kentucky.

## In and Around Chicago

### Anniversary of Dr. Goodwin's Death

The pastor of the First Church, Rev. Dr. W. A. Bartlett, preached, Feb. 16, a sermon in appreciation of the character and service of his predecessor. It is just a year since Dr. Goodwin died. Dr. Bartlett chose as his text the words used by Dr. Goodwin as a text for his sermon before the International Council in London in 1891. "Whose faith follow." The words were in flowers in front of the pulpit when the Doctor was welcomed home that year, again when his lifeless form lay in its casket as thousands passed by it to get a last look at it, and again on Sunday morning. Dr. Savage and Mr. Ensign, two of Dr. Goodwin's most devoted friends, took part in the services.

### Condition of the Church

Far more rapidly than was anticipated has Dr. Bartlett been able to rally the members of the church to his aid. Audiences are steadily growing, and the new faces indicate a deepening hold on the non-churchgoing portion of the community. Dr. Bartlett has nothing sensational about his methods, but his confidence in the power of the gospel itself to attract and satisfy people is as great as that of Dr. Goodwin. Even in his evening service, which it may be well to say has in it nothing ritualistic or even Episcopalian in its tendency, though called, as the size of the edifice warrants, "a cathedral service," the sermon remains the chief thing.

### Lenten Greetings

During Sundays in Lent the epistle of Paul to the Corinthians will be read and explained to the members of the Second Church by their pastor, Dr. Strong. This letter, entitled *Live Coals from an Apostle's Forge*, will furnish the theme for morning and evening service. As the postal states, "The letter had the same problems in its social, moral and religious life as those which we ourselves are seeking to solve."

### Anniversary of the Madison Avenue Church

Four years ago, Feb. 16, Rev. J. H. Simons began work on Madison Avenue, near Seventy-first Street. He hired an unoccupied store building, issued invitations for a Sunday school and preaching services, bought the needed chairs and organized the work as if a church were already established. As a result of his persistency, patience and tact, he now has a church with eighty-five resident members, a Sunday school which averages about 130, a fine Endeavor and Ladies' Aid Society, a large prayer meeting, lots for a church building nearly paid for and the prospect of still more rapid growth when the edifice itself is secured. This is the work of four years only. It is not strange that the anniversary services Sunday morning and evening attracted about as many people as the house would hold, or that special interest should be taken in the address in the evening by Superintendent Armstrong of the City Missionary Society, without whose aid even the pastor could not have succeeded in his work.

### Church Discipline

There is an unusual interest in this subject just now among the ministers in and about Chicago. It has been discussed at two of the Ministers' Meetings, and upon it nearly every one has had something to say. There was general agreement that the church itself should be kept pure, although there were differences of opinion as to what constitutes the bond of fellowship. If it be simply a common faith in Christ, with wide latitude even here as to what faith really is, there should be no discipline over disagreements as to doctrine or forms of worship. It was stated that where the pastor is wise and patient, really sympathetic and anxious to save the offending member, cases of discipline are

very rare. The principle laid down was that discipline is to be avoided, where possible, and when exercised it should be in a spirit of love and in such a way as to benefit both the church and the individual. Few favored public church trials. For ministers themselves there was less sympathy than for lay brethren. For scandalous behavior, failure to pay debts, to tell the truth, as well as for immoral conduct, or the holding and proclaiming opinions which are erroneous, a minister should be asked to leave the profession or amend his ways. Most thought the custom of dropping the names of persons who no longer have an interest in the church the simplest and best method of procedure.

### Round the World in Three Hours

The North Shore Church, in using all legitimate methods for securing money for its new house of worship, hit upon a plan of making a journey round the world. About 600 persons made this trip Feb. 14. It began at Boston. Tokio, the residence of one of the church members, was next visited, where guests sat in native fashion while served by young women wearing kimono. At Berlin, the home of another member, the tourists were welcomed with true German cordiality. At Edinburgh, the home of the pastor, Rev. Mr. Ainslie, bagpipes were played, oat cakes and Scotch shortbread served. The last stop was at Washington, the home of Mr. and Mrs. Greenlee, where the travelers were welcomed back to their native land and the money the journey had netted carefully counted. This amounted to a good sum.

### Egypt, Palestine and Constantinople in a Month

The Second Church, Oak Park, will devote successive Thursday evenings to a visit to these places with Dr. and Mrs. Strong as guides. They will be in Egypt on the day it is visited by the Oak Park people who went on the Celtic with Dr. Barton, and at other places at the very time their friends are visiting them. With the stereopticon and the experience of Dr. and Mrs. Strong there can be no doubt as to the interest which will be taken in the trip. The ticket reads from Washington to Boston, thence to Amsterdam, thence to Canton, thence to Kobe, and from Kobe to Washington.

### Death of Prof. C. A. Paeth

The German department of the Theological Seminary has suffered a severe loss in the death, Feb. 15, of its head professor, Rev. C. A. Paeth, after two or three days' illness of pneumonia, at Naperville, where he had resided for several years with his motherless children. He was forty-eight years old and had been connected with the seminary nine years. As a pastor in the Lutheran Church, he occupied a leading place both on account of his eloquence and his earnestness. A fine scholar, an excellent writer both in prose and poetry, a faithful and successful instructor and a preacher of rare ability, he cheerfully gave himself to the work of training young Germans for Congregational pulpits in the belief that through Congregational churches the interests of true religion can be best promoted. To do this called for a sacrifice not only in income, but in the influence he might have had among his countrymen. The foundations he has laid will not need to be disturbed. Another will build on them, so that, though dead, he will continue to speak.

### The Club

The Congregational Club met Feb. 17. The principal address was by Rev. Dr. P. S. Moxom on *The Church and Civic Reforms*. It was timely and well received.

Chicago, Feb. 22.

FRANKLIN.

We are interested in some of the questions and answers of the Roman Catholic mission-

ers who are endeavoring to convert the people of New Hampshire to the Roman faith. "Is it a sin to miss mass on Sunday, or eat meat on Friday?" asked a native of Penacook. "Yes" answered Father Sutton. "Does the Catholic Church teach that a child that dies before it is baptized goes to hell?" was another question. "The child that dies before receiving baptism is not admitted into heaven. However, as it has not been guilty of personal sin, God will not condemn it to hell; he will give it a happiness suitable to its state," replied the missionary.

## In and Around New York

### Pilgrim's Work for Italians

The Church of the Pilgrims is launching institutional work in Brooklyn's Italian quarter. The Men's Club of the church has started a boy's club on Prospect Street. A girl's club was recently organized by the Pilgrim League, a young women's organization of the church, and it is now planned to rent a building near Pilgrim Chapel to provide a home for both clubs. It is expected that the work thus undertaken will prove of such importance that ultimately it will be possible to erect a parish house for its development, where other lines can be introduced.

### Holy Week Services

Drs. Lyman, Hillis, Cadman and Dewey have planned special services at their respective churches in Holy Week. On the first four evenings each minister will speak in the churches of the others, the services concluding with Good Friday, when each pastor will be in his own church.

### An Attractive Evening Service

At Lewis Avenue Dr. Kent provides an evening service of unusual interest, which he calls *Evensong and Bible Story*. It is in substance a congregational praise service, followed by an exposition of Scripture. Just now the prophet Amos is being considered. Dr. Kent's method is to have each chapter read by the congregation, after which he explains it in detail, using a map, when needed, for illustration. The service is popular, large attendance being the rule. Mr. Welcher, formerly the minister at Parkville, is acting as assistant to Dr. Kent, and is likely to be permanently engaged.

### Dr. Baylis at Bushwick Avenue

This Brooklyn church, after four months under the pastoral care of Dr. Baylis, has made marked progress in point of numbers as well as in interest shown. Evening congregations tax the capacity of the edifice, and plans are being considered for adding a gallery, which will increase the capacity by about 300. Accessions in the four months number eighty-eight, sixty-two since Jan. 1. A good proportion of the new members are men, and a Men's Club recently organized numbers 100.

### The Great Jeweler Gone

Few men in the business world attain so high a place in the esteem of their fellowmen as did Charles L. Tiffany, who died early last week. While his reputation as the head of a great jewelry house was world-wide, in his friendships and his personality he will be longest remembered. At the funeral service Dr. Parkhurst's church was crowded with men prominent in city business life. Mr. Tiffany, though just past ninety, was vigorous almost up to the time of his death. He had suffered little from infirmities of age, and was fortunate in having seen his great business reach a pre-eminent place under his personal management. He was a member of most of the leading local clubs, and a patron of many artistic organizations.

C. N. A.

## Ancient Zurich and Its Interesting Church Life

The Peculiarities of the Established Churches. The Outlook for a Freer Type of Worship and Government

BY BISHOP JOHN H. VINCENT, D.D.

In the following article one whom our readers know well, through his many activities in America, describes the conditions in the midst of which he is prosecuting the work which the Methodist Church committed to his hands, when in 1900 he was made resident bishop in Europe. Dr. Vincent has just passed his seventieth millstone, but has still a large supply of that vigor and initiative which has made him such a power in connection with the Chautauqua movement.

In Zurich, through the courage and ability of Zwingli, the Reformation was early established. The city is Protestant today. The Roman Catholics increase, but it is through immigration, and not through any hold the papacy gains upon the Swiss people. Zurich is a beautiful city, famous for its enterprise, its progressive spirit, its devotion to education, to the fine arts and to freedom. There is an old saying, attributed, I think, to Charlemagne, to the effect that "for the man whom God loves he builds a house in Zurich." One who sees Zurich, even

on its darkest and stormiest days, may easily assent to this royal testimony. And as I, too, have "a house in Zurich," and have already spent a number of months in it, I may have a word to say concerning the town. Naturally, I speak of its churches rather than of its museums, its libraries, its ancient houses, its famous university, its superior public schools, its parks and roads, its lofty, overshadowing Ütleberg and Zurichberg, its lovely lake and the other features that give it renown and attractiveness.

And yet my personal knowledge of the state church is necessarily limited. There is little fellowship here among people of diverse creeds. The followers of Zwingli do not know the disciples of Wesley. One somewhat distinguished minister and professor whom I chanced to meet did not know that Wesley was dead, asked me if the Methodists are not much like the "Darbyites," and was



Pastor Zwingli

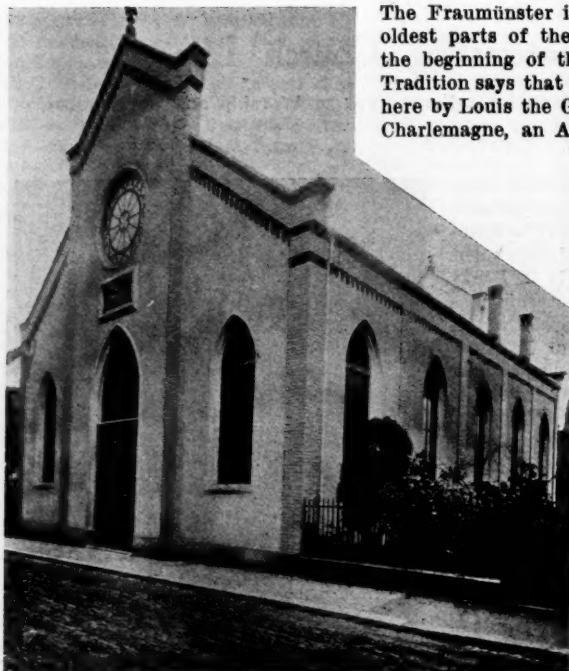
surprised at my account of the friendly relations existing between ministers of different denominations in America—pulpit exchanges, Monday ministers' meetings, fellowship in conventions and the like. There are no "union meetings" of any kind, so far as I know. There are free churches—Baptist, Methodist, Episcopal, Evangelicals, a French Calvinist church, a Church of England, a Salvation Army service, Roman Catholics, Old Catholics and a Catholic Apostolic (Irvingite) church. But the fourteen state churches embrace the wealth, society and power of the city.

The right of "denominations" to exist and to prosecute aggressive work is generally conceded by the governments of Europe. But as a means of promoting an intelligent, vital, personal piety and of securing the highest form of "unity" the denominational theory is not yet accepted. Church unity is assumed to be external unity, visible and organized. People have yet to learn that through the freedom and elasticity guaranteed by separate, diverse, independent organizations unity of thought, of sentiment, of co-operative effort, the unity our Lord prayed for, will be secured. For this final unity and its early realization the wisest, most consistent and most zealous members of the "denominations" in Europe stand today.

Methodism (American) has been in Europe for fifty years and nearly that length of time in Switzerland. Native Scandinavians, Germans and Swiss who had emigrated to America heard in Bethel ships in Boston and New York and in revival meetings all over the land the story of the gospel and its personal inner experiences. This they reported to friends at home, who demanded ministers of that gospel for this side of the sea. Thus began the Methodism of Europe, with its aggressive spirit and joyful experience, its prayer meetings, class meetings and Sunday schools. And as it came by invitation, and has steadily grown through the decades, it continues its work in Eu-



Grossmünster



First Methodist Church

rope. It has immensely helped the state churches, who have themselves adopted prayer meetings, class meetings, Sunday schools and other forms of activity familiar to the evangelical churches.

And we of America may learn much from the older churches of Europe. Especially in regard to the religious instruction of children and youth I wish I had space to report the process of training employed by the state church of Switzerland. Formal it may be. It may lack the evangelical force with which the "dissenting bodies" in England and most of the churches in America are endowed, but it does conform to the law of adolescent susceptibility now so strenuously advocated by advanced educators. If the truly Protestant and spiritual churches, who believe in the Christian consciousness and the witness of the Spirit, were to apply to a greater degree the methods of the continental churches, we should reap richer results from our homes, Sunday schools and church work and avoid much of the merely spasmodic and sentimental religion which characterizes our times.

I should like to take my readers to one of three Methodist Episcopal churches of Zurich—the one on Promenadengasse, where I regularly worship when in the city. It is a modest building, not far from the Anglican chapel on the same street and nearly opposite the new French (Calvinistic) church, now in process of erection. Here the pastor of my family, Gottfried Frei, officiates. He is a master of the art of illustration, with a voice full of music and a most winsome manner. It is a delight to me while he preaches to watch a company of boys in the "Amen corner," on the preacher's right. How he holds their attention! A serious and well-behaved set of fellows they are, and I never hear him and watch them without a feeling of gratitude for a gospel as well adapted to young life as to old age.

Having seen a representative free church in Zurich, let us attend service in a venerable and historic state church.

The Fraumünster is very ancient. The oldest parts of the building go back to the beginning of the thirteenth century. Tradition says that an Abbey was planted here by Louis the German, a grandson of Charlemagne, an Abbey founded for his

two daughters, Hildegard and Bertha. Among the old records of the city is the original charter, dated July 21, 853, for the land on which the Abbey stood. The financial records of the Abbey go back to 1318.

It is 9.15 o'clock Sunday morning. It is raining, but the great church is crowded. It is a plain structure with huge stone columns, high arches, lofty ceiling and stone floor. The seats are of wood and un-

painted, most of them like old-fashioned arm-chairs or like the stalls in old cathedral choirs. We came early to make sure of a seat. The pastor is about fifty years of age, has a strong voice, a distinct enunciation, an energetic and earnest manner, is evangelical, courageous, preaches without notes, and in some respects puts one in mind of Dr. Parkhurst.

The large number of men in the congregation was especially noticeable. Persons entering the church, on reaching their pews, would stand for a moment with bowed head in silent prayer. There were but few exceptions to this rule. The women and most of the men were seated, but many remained standing in their places until the services began. There was no conversation. Everybody seemed thoughtful and devout. When

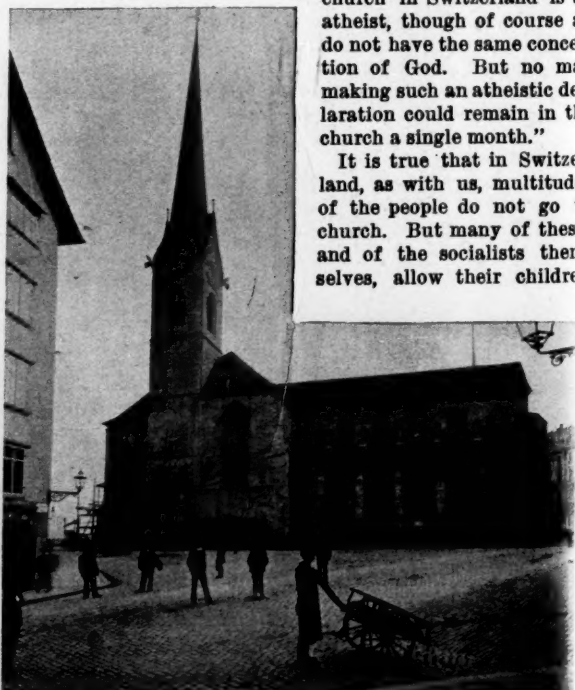
at 9.15 o'clock the organ voluntary began, and the pastor ascended the winding stairway to his lofty pulpit, all the men in the church arose, and many of them remained standing until the sermon began. The service was extremely simple. The minister wore the usual gown and bands. The whole congregation sang heartily. The prayer was in part liturgical and in part extemporaneous, and was earnestly offered. The text was in 2 Tim. 1: 12, "I know him whom I have believed." The sermon was a fervent and evangelical discussion of faith—its essence, its object, its certainty.

The absence of mere art in the service was noteworthy. True, the organ was well played and it is a fine instrument; but the service was very plain. Romanism still takes the lead in chromatics, ceremony and appeals to the sensuous nature. The gospel of Zwingli and Luther, of Wesley, of St. Paul and St. John—the gospel of Christ in its simplicity—is still proclaimed in Switzerland by the Protestant representatives of the true Catholic Church.

None of the state churches are better attended than Fraumünster, and this because of Pfarrer Ritter. Some of the pastors of the state church are called rationalists. They carry to an extreme the theories and methods of the higher criticism. Some of them weaken the authority of the Holy Scriptures, repudiate supernaturalism and shake the faith of the people in the gospel as proclaimed by the fathers. Then there are many ministers who represent the type of thought for which Lyman Abbott and Henry Drummond stand, reverent men, who insist that the fundamentals, the essentials of faith may be reconciled with their more liberal interpretations. The fact, however, remains that the people in Switzerland—that is, those who take any interest in religious life—follow the men who hold to the conservative theology. Then there are the socialists, represented, I am told, by about two or three ministers in this canton. They have broken with all evangelical doctrine. The leaders of this party are materialists. I have been told repeatedly that one of those socialist pastors is an atheist. To a well-educated and fair-minded man in Zurich, a conservative in theology, I put the case as rumor had put it to me, as follows: "One of the socialist pastors is reported to be an atheist. A child in his church said to his mother, 'Our pastor says there is no God.'" I asked my conservative friend, "Is this true?" He replied, promptly: "That is nonsense, sheer nonsense. No pastor of the state

church in Switzerland is an atheist, though of course all do not have the same conception of God. But no man making such an atheistic declaration could remain in the church a single month."

It is true that in Switzerland, as with us, multitudes of the people do not go to church. But many of these, and of the socialists themselves, allow their children



Fraumünster



Pastor Ritter

to attend the church lesson in religion under the pastor's care, and most of these children are by their parents' permission confirmed. On days of the church festivals some of these apathetic and neglectful parents go themselves to the Holy Communion. There is a sad side to such occasional conformity.

There is a type of religious life of which, as a matter of course, these comparatively indifferent people know nothing. It is for this type of religion the orthodox party stands. It is for the promotion of this religious life that the evangelical "denominations," such as Methodists, are at work in this country. It is their firm faith in the possibility of a genuine, personal, spiritual experience and life which in their thought justifies free and independent denominational organizations under the shadow of the state church. They believe in fifty-two weeks a year of earnest living. They believe in vital religious experience and in the subordination of all worldly aims and pursuits to the joyful service of God and to unrelenting effort for the physical, social and spiritual well-being of the race. And in this they find a growing sympathy among devout state church people.

When I came to Europe I resolved to hold a series of vesper services in Eng-

lish on the Sabbath wherever I happened to spend the day. This I have done with few exceptions. The first I held in Milan last June. In connection with my annual conference sessions in Switzerland, Germany, Norway, Sweden, Denmark, Finland, Bulgaria, I kept up the custom. Almost every Sabbath when in Zurich I have held "vespers" in our pleasant little Methodist Episcopal church on Promenadengasse. English, American and English-speaking Swiss, residents, students, tourists have attended. I have used the old Chautauqua vesper services—"Nearer, my God, to Thee," and "Day is dying in the west," and have prepared a new one entitled "Again as evening's shadow falls."

### Here and There

A greatly beloved old minister had resigned his one pastorate, which extended over a period of fifty years in a rural village, and had gone to the city to spend his remaining years with an only son. After a time he returned to the scene of his former labors for a visit. During a call upon a genial and kind-hearted member of his former flock the white-haired clergyman remarked, as he glanced towards the village cemetery visible from the window, "My only wish is, when this life is ended, to be laid at rest in yonder burial place." "Certainly," replied the polite old farmer; "and I can assure you, my dear Mr. P—, that your old parishioners will be only too glad to lay you there."

The distance is said to be about the same between New York and California as between New York and Liverpool. Yet an eminent divine asserts that times innumerable he has been asked to offer prayers for those about to cross the ocean, while, so far as he can remember, no one has ever solicited from him prayerful remembrance when about to journey overland to San Francisco. The question arises, Is God's protection less needed on the land than on the sea? This observing pastor also remarks that, at the request of friends, he has prayed a good many people across from Sandy Hook to Queenstown, but in only two instances has he ever been



Pastor Frei

asked to return thanks to God for their safe passage.

The popular device of sending out money bags or envelopes, to be returned with pennies corresponding to the age of the respective givers, has its limitations. There are always some dull-minded persons who do not see the propriety of depositing their genealogical statistics in the contribution box. One lady, in making returns for her husband and herself, managed it very cleverly by labeling one bag, "Mr. Blank, 35 cents, for his age as he feels," and the other, "Mrs. Blank, \$1.25, for her age as she looks." This may suggest a suitable inscription on collection envelopes: So teach us to number our days that we may cast into the treasury of our abundance.

Related by Rev. J. H. Twichell at the recent Williams alumni banquet in Hartford: General (then Major) Armstrong wrote to Rev. J. H. Twichell and Rev. Harry Hopkins, young chaplains of New York regiments, that he (Armstrong) was about to raise in New York a colored regiment of which he was to be colonel, leaving to them the offices of lieutenant-colonel and major to divide as best they could. But Governor Seymour refused to authorize the raising of colored troops at that time. Armstrong became colonel of a Massachusetts colored regiment, and two splendid fighters were lost to the sword and two noble preachers were saved to the army and the church.



Neumünster



The Copper Country

## In the Michigan Copper Country\*

Its Famous Mines, Phenomenal Resources, Human Interests and Christian Prospects

BY REV. ARTHUR METCALF, LAKE LINDEN, MICH.

The Toledo War added the Upper Peninsula to the State of Michigan. The reluctance with which Michigan received the territory and the insouciance of Wisconsin's yielding of it are conclusive evidence of the light esteem in which the land was held in those days. The area which Michigan did not covet and Wisconsin did not prize is now one of the most valuable in the public domain and has some aspirations to independent statehood. It is a land of great interest geologically, with a romantic history and untold wealth of timber and mineral, a veritable hunter's paradise and, withal, a land of enterprise. Since its first mines were opened 152,000,000 tons of iron ore and 1,200,689 tons of copper have created shipping, built railroads, dug canals, employed labor on their way from the wilderness of northern Michigan to the markets of the world. The value of the copper alone shipped from the Peninsula is upwards of \$389,000,000. It is safe to say that Ohio would rather own this land of enterprise today than the narrow strip of territory the Toledo War added to her borders.

Vulcan and Neptune in Cambrian times laid the foundation of this land and of the Boston stock market. A vast ocean rolled over the present site of the United States. Where now the Upper Peninsula confines the waters of Lake Superior submarine volcanoes more than a score of times poured molten lava over the subsiding floor of this ocean, and upon these lavas the ocean laid successive strata of sandstones. Whence came the copper and iron no man knoweth. Some content themselves with saying the copper was precipitated from the waters; others declare it came from the central lake of fire with the exuding lavas. All that is known is that after age-long processes in the geological laboratory the metals were deposited among the strata where the miner's pick discovers them today. The contracting of

the earth's cooling crust tilted and contorted these measures and lifted them to their present positions, far above the level of the ancient sea. Since then the elements have cut and carved them into scenery the tourist fondly remembers from afar.

To the romance of geology you must add that of history. From the days of the Mound Builders vanished tribes of red men have left their trails over the land. The great *voyageurs*, unconsciously laying the foundations of future empire, paddled their frail canoes over its waters and hunted in its vast forests. The bones of Pere Marquette may repose at St. Ignace, and names as powerful as his in their day passed from mouth to mouth among the children of the forest. In days now dim with tradition the Hudson Bay Company enriched itself in pelts as moderns do in copper, iron and lumber. The romance of the country's flags a Parkman should tell, and his story would be a chapter in larger history of our land. Jesuit records hidden away in Europe would doubtless yield data from which a Fenimore Cooper might call back to life the heroes of Mackinac and St. Ignace and the braves whose frail canoes exploited the basin of the great Lake of Mystery as they quarried moose and deer and bear and fish. But all this life is vanished and a new race reigns in its stead, doing battle with the problems of a new time.

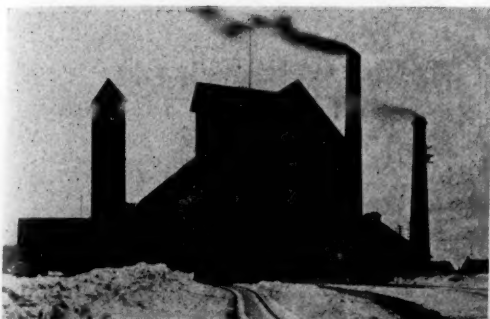
In 1852 a sample cargo of iron ore from the Peninsula was shipped to the Pennsylvania furnaces. It was drawn by oxen over corduroy roads from the mine to Marquette, whence a pioneer sloop freighted the seventy tons to Sault Ste. Marie. The portage to the foot of the rapids was made by oxen, and the ore was reshipped to Cleveland, and thence was forwarded to its destination. At the furnace it proved to be a high grade ore, but many times the value of the cargo had been consumed in its transportation from mine to furnace. The rapids at the Sault clearly constituted the first

problem for the new land of enterprise. Failure to solve that problem would be fatal to all the future of the land.

The great locks at the Sault have left the famous rapids to the tourist, who "shoots" them in charge of Chippewa guides in birch canoes, which have survived into the age of whalebacks. Three canals with locks and hydraulic equipment provide a placid waterway by the side of the rapids. The Weitzel Lock and the Poe Lock are on the American side of the river. The Canadian Lock is 900 feet long by 60 feet wide, with a 20 foot draft. In 1898 18,161 vessels bearing tonnage double that of the Suez Canal passed through these locks. What a population and industry must this land of enterprise and its tributaries possess to call into being and continuous service such an argosy of commerce. Upon the heels of this triumph comes the proposition to harness the rapids to an enterprise that may well produce enough "power" to banish steam and coal from all the mines in the Peninsula. Through all this achievement the village by the St. Mary's River grows to be a city with a future.

If such enterprise glorify the gate way, what may we expect in the land itself? It is indeed an engineer's paradise. Every mine presents achievements that appeal to the imagination and index genius. At Redridge, in the copper country, may be seen this summer the completion of a steel gravity dam across the Salmon-Trout River, of which engineers talk a good deal. It is the first structure of its kind in the world, and was born of the brain of Mr. J. F. Jackson of Houghton. The dam is 475 feet long by seventy-four feet high, and is securely anchored to a solid concrete base sixty-two feet wide, and trussed in the center with heavy steel beams and at the wings with wide earthen embankments. Behind the dam the waters of the river will fill the picturesque ravine, and the reservoir will supply the Baltic and Atlantic stamp mills with water the year round, and

\* Fifth article in the series Picturesque Phases in American Life.



Power House

save them the perpetual expense of maintaining pumps. The possible bursting of the dam is horrible to think of, but the engineers feel it is built for eternity.

And what magnificent machinery operates the enterprises of this land! At Calumet the engineers are proud of their mammoth quadruple-cylinder triple-expansion engine of 7,000 horse power, which hoists rock from the mine with a precision that seems more than human. Even more "intelligent" seems the engine installed at Shaft No. 7 of the Quincy mine at Hancock. Its index of power is astounding. At the rate of 3,000 feet per minute the giant can lift a six-ton skip from one and a half miles underground. Automatic governors limit the speed of the engine. The operation of an automatic cut-off and break seems miraculous. When the skip has started from the bottom of the shaft at full speed, the engine might be deserted and nothing come to harm. Automatically the engine would stop itself when its load reached the surface, and everything would be in order to send the skip down again into the mine. Two well-advertised accidents show that necessity was the mother of this invention. On one occasion an engine wound a skip through the roof of a shaft house, from whence it descended an arc into the street without loss of life. At another time and place a skip filled with men was jammed against the top of a shaft house over a perpendicular shaft. The cable having broken, the men were dashed to instant death a mile below. Such are the problems the engineer must meet, and the automatic cut-off and break is the way ingenuity meets them.

Tourists are always stirred by the sight of the mammoth pump at Lake Linden. Its measured and unhasting throb does not suggest its capacity to pump 65,000,000 gallons of water into the mill during twenty-four hours. But everything here is done upon a large scale. Even now workmen are busy installing another pump to help the big fellow with his task, and the foundations for a pump to duplicate the mammoth one are already laid. Two sand wheels at Lake Linden of fifty feet diameter and two others not much less are veritable Ferris Wheels at convict labor. The visitor has barely time to take in

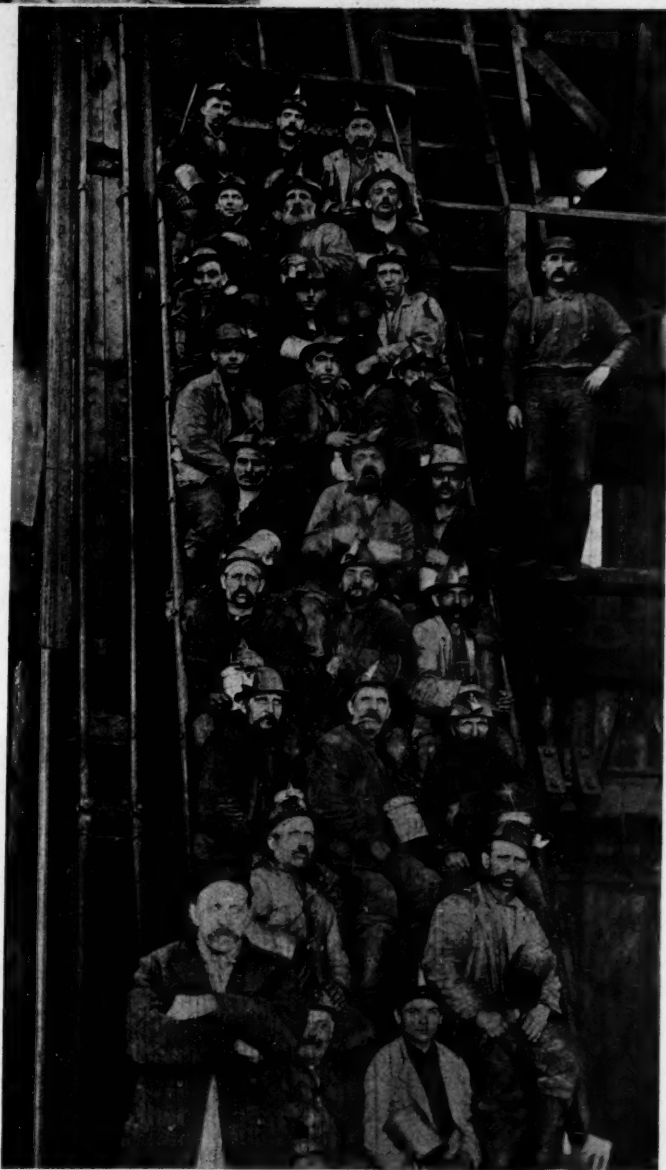
the situation when his guide tells him that another wheel is being built in the East which will be sixty-five feet in diameter.

The mines themselves are wonderful, and their history is a romance of effort and achievement. A single generation of hardy pioneers has explored and exploited the hidden wealth, and beckoned to the industries created by their perseverance a stream of population. But the nearly 200 "inactive" mines on the range tell a story of hope deferred. Of the thirty-two mines in greater or less activity the Quincy, the Tamarack and, most famous and successful of all, the Calumet and Hecla appeal most to the imagination, alike by the greatness of their enterprise and the regularity of their dividends.

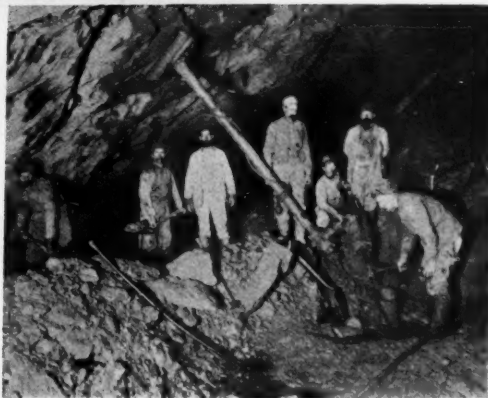
The Quincy mine, located on the crest of the hill overlooking the

waters of Portage Lake, has the reputation of being the greatest amygdaloid mine in the world, and has put on the market upwards of \$36,657,600 worth of copper. It employs some 1,300 men. Its deepest shaft is 4,600 feet below the surface. The Tamarack mine is the second largest in the district. Its vertical shaft was an innovation of genius. The Tamarack location lies west of the Calumet and Hecla lands, upon which is the outcrop of the Calumet conglomerate, with a dip toward the Tamarack property—the vein which has made the Calumet and Hecla the richest mine in the world. This phenomenal vein lay more than 4,000 feet below the Tamarack surface. Captain Daniell conceived the daring and expensive scheme of sinking a vertical shaft to the conglomerate, and then following the dip in a rich harvest. Now that it is accomplished the scheme seems feasible, but when it was first propounded it met a world of skeptics and very few friends. In 1885, after three years of labor which brought in no income, the coveted lode was reached at a depth only ten feet greater than the estimate of the engineer.

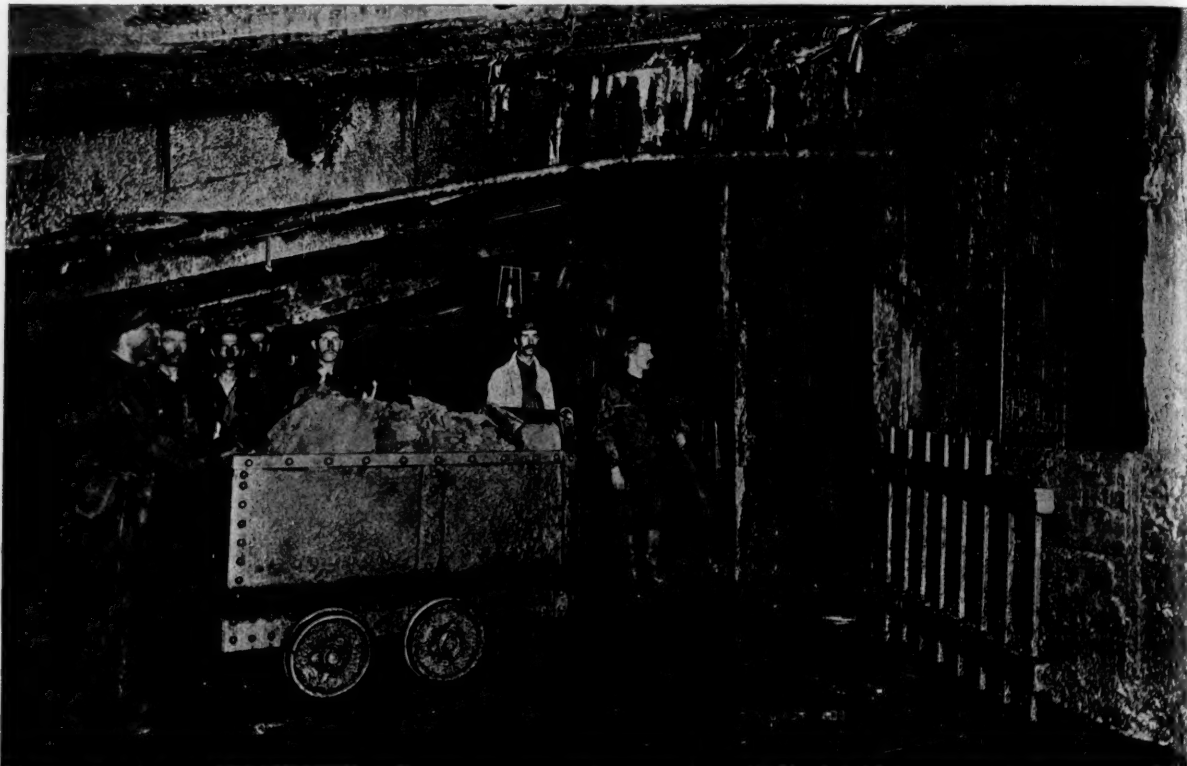
Of the Calumet and Hecla all the world



Miners Going Down the Shaft



At Work



Tamarack Mine, 28th Level

knows. It is the most profitable and deepest mine in the world, the largest employer of labor, the most powerful and expensive machinery is installed in its shafts and mills, it is the greatest consumer of coal of any mine in the world, and its humane policy towards its army of workmen sets a goal its neighboring corporations despair of reaching. Its Red Jacket vertical shaft is now close

upon 5,000 feet deep, and its incline shafts are about a mile and a quarter from collar to the bottom level. Thirty million feet of lumber is used annually in "timbering" the mine and upwards of 5,000 men are in the company's employ. And yet mines on either side of the Calumet and Hecla, mining the same vein, have been bankrupt!

The phenomenal resources of this land

are the foundation of its humanities. The copper industry employs some 15,000 "hands" and it is the problem of philanthropy to transmute them into souls. Suddenly a skip of some thirty men halts before you, the lamps in their hats blinking in the daylight, and the men conversing in European tongues. A moment and the men are making for the adjacent washhouses and the skip has descended



Calumet and Hecla Mine, Cross Timbers, 27th Level



Council of Redridge

for another load. The men of Europe disperse from the washhouses to Americanizing homes. Thirty-three nationalities have come to these regions from the ends of the earth, and their new environment imposes upon them a new embryological period, looking towards their new birth into American citizenship, and, a little later, into the true American spirit. Since the old Roman civilization conquered its conquering Goths the world has seen nothing like this transforming of cosmopolitan elements into the new order American. The problem is constant and serious and its solution may not be reached during the century. At Redridge, under the shadow of the schoolhouse, which the American spirit built first of public buildings in the new town, is a colony of Italian dagos dwelling in dugouts.

Not long ago an ecclesiastical council convened in that schoolhouse and recognized a newly-organized Congregational church which worships there. That church will find plenty to do, but it is not more in the midst of the need than are the other churches and institutions of amelioration in the country. Slow leaven and not quick miracle all civilizing agencies must effect among the prejudices and national idiosyncrasies of this people.

Chief among the ameliorating agencies is the Christian church. The Roman Church, fed by the steady stream of immigration, is in the majority. It would seem that Luther and his congeners come next, followed by the children of Wesley and those following the Congregational polity. Theologically, among Protestants, Calvinism and the Moody School divide the honors, unless you allow the Methodists a theology of their own. The new theology and the higher criticism, while not unheard of, are not much in evidence, for this people is shut off from the main currents of life. Perhaps the churches find mere living sufficiently hard to debar them from the meditations and speculations of the more leisurely religious life.

A hopeful, uplifting agency is the Calumet and Hecla Free Library, built and maintained by the company for its employees. It is located at Calumet, with a branch reading-room and reference library about to be opened at Lake Linden. It has already 13,500 volumes upon its shelves, and is continually spending large sums for new books. That 2,000 volumes are in the German, French, Italian, Swedish, Norwegian, Polish, Slavonian tongues mirrors alike the conditions the

library works among and the goal it aims to reach. In these tongues are found the Bible, which the librarian assures me is read a good deal, United States history, biographies of our notable men and the best literature of the home lands. Significantly it is noted that the children of foreign parents take out English books, in which fact you get a vivisectional glimpse of the process of "making an American."

The children of foreign parents seem to take more naturally to improvement than do American children of the same class. It is as though for many generations they had been waiting for the opportunity, and now that the doors are thrown wide open they enter with zest into their new possessions. As indicating the trend of things the li-

Along a different line the Y. M. C. A. of Calumet is seeking to merge the cosmopolite elements. The success of the work among the 5,000 Finlanders in the city is gratifying and prophetic, and it is further planned to organize among them such educational work as may prove possible. Perhaps ten per cent. of the membership of the association is Roman Catholic, or of that extraction. The gymnasium, especially in the junior department, brings the plastic youth of these nationalities under physical, moral and (at least) semi-religious training. On the floor of the gymnasium there is neither Greek nor Jew, bond nor free—the new man who is to be holds the day. The Y. M. C. A. and the Calumet and Hecla Library, being independent of the lines drawn among men by religious factions, serve to draw together the conflicting elements of this strange human life, and to put the feet of these peoples on the round, of a ladder that surely leads upward.

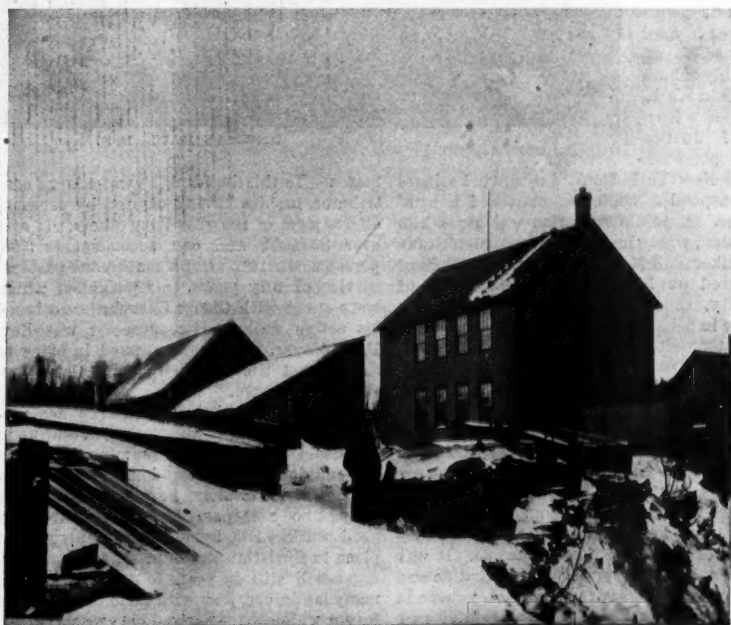
The churches reach their own circles only (more's the pity), and so perpetuate the lines and prejudices of the old countries, but these influences, as far as they go, and they go further than some people think, make for the union of diverse peoples for a higher life. If the land of enterprise can transform its peoples into American citizenship, the United States, which meets the same problem in less degree, though on a larger scale, need not despair.

Wisdom is personified in the United States Board of Appraisers, New York city, which has just ruled that parts of a memorial pulpit for Holy Trinity Church, Brooklyn, are dutiable and other parts are not. Ten onyx columns, being the work of artisans or stone cutters, must pay duty. Other parts, being the products of artists' skill and handiwork, may come in. If the artists of the United States only had a labor union, how expensive a luxury it would be to have pulpits made in Europe! But why go there anyway? We have all sorts of marbles, fine sculptors and designers, and innumerable stone cutters.



Calumet and Hecla Free Library

brarian reports that the percentage of fiction in circulation is decreasing, and there is a turning to the better grades of literature. Connected with the library is a spacious reading room, with periodicals and reference-books, and in the basement of the building free baths are a luxury offered to the employees and their families.



Italian Dugouts under the Shadow of the Schoolhouse

## Newman Hall—a Noble Figure in English Religious Life

The Long and Honorable Ministerial Career of America's Constant Friend

No one Englishman is more entitled to grateful remembrance by the people of the United States than this venerable Congregational minister, Newman Hall, who died Feb. 18, at his home in London, at the age of eighty-six. When this country was convulsed with the struggles of the Civil War, when the majority of the upper class in England believed that the Union would be destroyed, when Mr. Gladstone lent the weight of his great influence to the side of the Confederacy, Newman Hall with voice and pen pleaded eloquently the cause of the integrity of our republic and freedom for the slave, and did great service in turning the tide of popular sentiment in his own country against war with the United States, which would probably have resulted in the triumph of the South. In a single week he addressed great public meetings in Birmingham, Hull, Sheffield, Manchester and Liverpool, and in each meeting resolutions were passed expressing sympathy with the North and support for the continued union of the States and the emancipation of the Negro. He continued his efforts up to the end of the war.

After the war was over Dr. Hall visited this country in 1867 and was received with enthusiasm in many Northern cities. He opened the first Congress after the war with prayer, and preached to an assembly of both Houses in Washington when Chief Justice Chase presided.

At the New York Stock Exchange business was suspended while he delivered a brief address. A public reception was given him in Boston, where he spoke to a vast multitude at Bunker Hill Monument. Amherst College conferred on him the degree of Doctor of Divinity, especially in recognition of his service in behalf of the integrity of the Union. At a later visit he received and declined a call from the Third Presbyterian Church, Chicago.

Dr. Hall was the personal friend and guest of many eminent statesmen, clergymen and authors in this country, and though the most of these have passed on before him, his death is still an event of national interest.

Yet his chief distinction is as a Christian minister who has led a vast number of people into the kingdom of God. He was eminently a preacher to the common people. It was during an open air service at Hull that he was inspired to write his famous tract, "Come to Jesus," which has had a circulation of over four million copies in forty languages. He

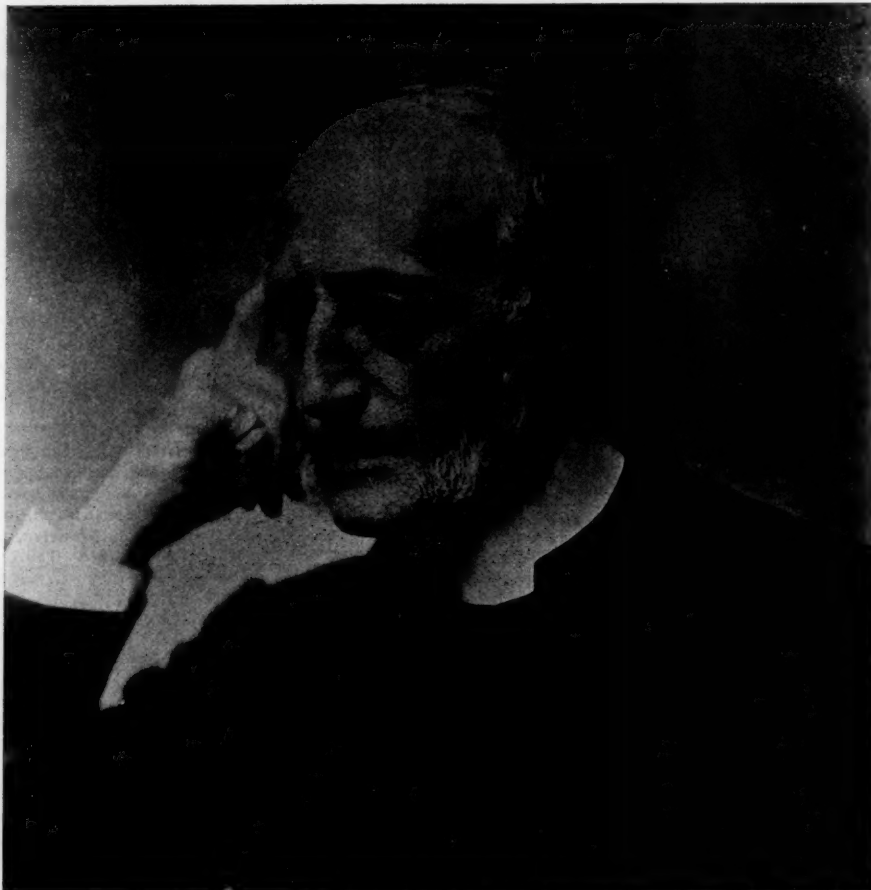
called this the least of his publications, though he is more widely known through it than through anything else he ever did. He was a voluminous author, though he confined himself mainly to evangelistic themes. Many articles from his pen are to be found in the columns of *The Congregationalist*, to which for some years he was a frequent contributor. His ministry began in Hull in 1842. Twelve years later he became the pastor of Surrey Chapel, London, famous for the long ministry of Rowland Hill. Surrey Chapel was succeeded by Christ Church, Westminster Bridge Road, which was erected under the leadership of Dr. Hall, one section of it, the Lincoln Tower, being built in part with gifts from the United

Hall on his eightieth birthday, thus aptly sums up his ministry, asking for what he should be most heartily congratulated: "Shall it be for all your abundant labors in behalf of temperance and peace and freedom and righteousness, in your own and other lands? All these have been combined in your fourscore years of consecrated service—and for all these God's people honor and love you in every clime."

### Dr. Thomas's Tribute

Rev. Dr. Reuben Thomas of Brookline, who served the first two years of his ministry as Dr. Hall's assistant, says of Dr. Hall: "Em-

phatically he was a people's man. His energy was untiring. He would preach morning and evening in his own church, leaving the afternoon service to me, while he preached at the junction of five streets, in the open air. Every night in the week except Saturday he was speaking in some town or city. He had the strength of a Hercules. He knew not what sickness meant, and seldom what it was to be tired. Everybody working with him caught his enthusiasm. He was at his best as an orator; not an original thinker, not a philosopher, not a great scholar, yet to keep his mind tense during the early years of his London pastorate he studied law, presented himself at the examinations of



NEWMAN HALL, D.D.

States. To this building he was a large contributor, besides having secured by personal efforts most of the gifts from others. It cost over \$300,000, and can accommodate 3,000 persons. In 1892, after a continuous pastoral service of fifty years, thirty-eight of which were spent with Christ Church, he resigned his active duties. His successor was Rev. F. B. Meyer, who has continued in office to the present time, though he has lately resigned his charge.

During Dr. Hall's later years he has continued preaching as an evangelist, and up to the end of his days was a prominent figure in the religious life of London. From the beginning of his ministry he was a leader in the temperance cause, as, indeed, he was in every good work. His hymns have a permanent place in Christian worship. His gospel messages will still in years to come be read in many lands, carrying with them the faith and fervor which characterized his preaching.

Dr. Theodore L. Cuyler, writing to Dr.

the University of London, distanced the professional lawyers and won the scholarship, which meant \$250 a year for three years.

His great aim was usefulness to the multitudes. Few men have believed more simply in what is known as evangelical truth, and few men have had more opportunities of proving its value by experience."

In many respects the careers of Dr. Cuyler and Dr. Hall have been singularly alike. Each has been successful in the pastorate, each has been a gifted itinerant preacher to the masses, each has held in high esteem the printing press, and by tract and by articles in religious journals has multiplied his influence a thousand-fold, and sowed seed far beyond his eyes' ken.

Christ reckons not by what is parted with, but by what is kept.—*Newman Hall*.

## The Home and Its Outlook

### PRAYER IN OLD AGE

Almighty God, whose years have no end, through Thy favor I have received length of days and the mercies of past years are from Thee. In sickness Thou hast been with me and hast raised me up. In sorrow Thou hast comforted me and I have not been overwhelmed. In temptation Thou hast kept; and in wandering Thou hast sought and found me. In Thee, my Father, is still my trust. As my strength grows small may I not lose hold of Thee. As my eyes grow dim, let me not lose vision of thy goodness. When sounds of earth become faint, speak Thou to my soul in words of peace and hope. Forgive the sins of ended years and grant me patience and strength for this day's need. Bless home and household and the children who once gathered here and now are scattered far, and let them be Thy true children. Bless Thy work in the world, for which I cannot work. And as the years that fly so swiftly bring nearer the day when I shall see Thee, let me live while I remain in happiness, and rest at last with Thee. Through Jesus Christ, my Saviour and my Lord. Amen.

### Hiram: A Study of "Indolence"

BY PATTERSON DU BOIS

Hiram's father was a farmer who also manufactured leather, or we might as well say that he was a leather manufacturer who also carried on farming. At all events, Hiram himself, from the time he was seven or eight until he was sent away to a great military school, preferred to help in the farming rather than in the leather making. He was not fond of work—at least, he tells us so—and his record at the village school showed that he was not studious. Indeed, his own comment on his boyhood is that he did not even make progress enough to compensate for the outlay for board and tuition!

But Hiram loved horses, and that reconciled him to the toils of agriculture. At seven or eight he sawed and hauled all the wood, and could even guide a plow. Although work went hard with him, he seems to have done his stent without being scolded or punished into it. To his dying day he never forgot this. He remembered, with grateful admiration, that he was allowed rational enjoyment, too.

There came a time when he must get an advanced education. West Point was a free school, and, although Hiram had no taste for the soldier business, he went there because his father wanted him to. A military life, he says, "had no charms for me, and I had not the faintest idea of staying in the army. . . . The encampment which preceded the commencement of academic studies was very wearisome and uninteresting. . . . I did not take hold of my studies with avidity; in fact, I rarely ever read over a lesson the second time during my entire cadetship." Yet the boy could not do nothing, and so he read novels—good ones, however. In

military tactics his standing was very poor. In fact, he hoped Congress would abolish the military academy!

The young man graduated number twenty-one in a class of thirty-nine. He was fond of mathematics and hoped to make his living by teaching it. He remained in the army, however, went through the Mexican war, and after eleven years of service resigned. In private life he was a distressing failure. He tried several occupations, but was always impecunious and seemingly incapable of supporting his family. At the age of fifty-one he wrote: "*As I grow older, I become more indolent—my besetting sin through life.*"

Indolent? This was the President of the United States, now in his second term. Indolent? This man was twice promoted for gallant conduct in the Mexican war; Lincoln said of him, "I can't spare this man—he fights"; and he himself, when in command before Richmond, said, "I feel as sure of taking Richmond as I do of dying." And his assurance was not a mistake. He took Richmond. Indolent little Hiram had become the pushing Ulysses S. Grant. And the tenacious, pushing, hammering Grant thought himself the same old indolent Hiram still. Is there a mistake here, or an incongruity there?

His comrade, Henry Coppée, says that Grant "exhibited but little enthusiasm in anything"—at West Point. And one of his home neighbors said he had not "intellect enough to be a credit to the district." The first criticism was doubtless true, the second doubtless appeared so. Many a child is similarly condemned as indolent and incapable because the ordinary standards of judging worth are narrow and insufficient. It is the old danger of applying adjectives by snap judgment. It may at the outset be assumed that no healthy child is altogether indolent. The distinguished naturalist, Professor Rider, ran away from school in order that he might pursue his studies! He must have seemed indolent; in some ways he was, but not in his own way.

Now we find the boy Grant not indolent if there was a horse in the case. In his attitude toward life he seems never to have been indolent. His sympathies, his heart, his feelings seem never to have been indolent—and these are the real seat of power. When a "hard-scrabble" farmer, all the animals on the place were his pets. On his deathbed nothing distressed him but "being deceived in people." He refused to have a display of triumph at the surrender of Fort Donelson, saying, "Why humiliate a brave enemy"? As a conqueror he was always generous and kind—not indolent in magnanimity and noble sentiment.

A child or a man may have interests, instincts, insights that so control him that he cannot be roused to do the thing that seems useless or unprofitable. His very intensity, devotion and sensibility to the right and the wise make him seem indolent when he is really burning within. Grant appears never to have been wanting in opinions, in convictions,

in clear visions. He was mentally and soulfully active—not indolent. When the rebellion broke out he said, "In all this I can see but the doom of slavery," and he as clearly saw his own duty and acted accordingly. He regarded it as "paramount to any other duty I ever owed."

Now note this: he applied for a colonelcy, but declined an offer of recommendation for a brigadier-generalship because he "didn't want office until he had earned it." There is nothing indolent in this! But note also, he writes to his father, "I very much dislike speaking of myself." He was disgusted, too, with the political wire-pulling, and "would not engage in it." Lack of personal ambition, adherence to high ideals may be a species of indolence quite admirable. Grant wrote to Sherman, "I care nothing for promotion so long as our armies are successful and no political appointments are made." These are the words of a soul anything but indolent. He confesses to a jubilation of feeling when Lee's letter came asking for terms of surrender, but these feelings gave way to sad depression, for he felt "like anything rather than rejoicing at the downfall of a foe who had fought so long and valiantly."

Grant's theory of the art of war was: "Find out where your enemy is. Get at him as soon as you can. Strike at him as hard as you can, and as often as you can, and keep moving on." A strange outcome of indolence! Speaking of his boyhood he says: "I really had no objection to going to West Point, except that I had a very exalted idea of the acquirements necessary to get through. I did not believe that I possessed them, and could not bear the idea of failing." But this is not moral indolence.

The boy on the farm and the man at Donelson, Vicksburg, Chattanooga and Richmond were the same. He was whipped neither at home nor in war. Says Owen Wister in his admirable little biography: "At the age of thirty-nine Grant was an obscure failure in a provincial town. . . . Not all the neighbors knew his face. At the age of forty-three his picture hung in the homes of grateful millions. His name was joined with Washington's." Grant called indolence his besetting sin. What became of it in these four marvelous years? If it was there before and after, it was there then. But those forms of un-indolence, or energy and fervor, so manifested themselves that the old indolence was lost to view—if such there ever really was. Those four years were the focal point of his best moral, mental and physical energies. They were not new in him. In childhood he "did not like to work," but not being nagged and scolded he was not dispirited, and so did as much work "as grown men can be hired to do in these days, and attended school at the same time."

The moral of it all is that children may seem, or be, indolent in some of the ways that we arbitrarily lay out for their activity and earnestness, while in ways that we think too little of they are full of zeal. They may abound in convictions,

insights, ideals, longings, modest self-depreciation, directness, fairness, purposes, endurance, patience, sensitiveness, generosity, magnanimity, foresight, courage, intensity, sympathy, bodily alert-

ness and strength—all these, and yet fall under the ban of indolence. Manifestly, they are reservoirs of latent power which, if it be not crushed by inappreciation, harshness and ridicule, will sooner

or later make itself felt. No healthy child is altogether indolent. It is a fair question, however, whether nagging, depreciation, over-supervision and undue restraint may not tend to make him so.

## For the Children

### Sar' Abby's Pink Parasol

BY SOPHIE SWETT

"I'm sure that I can trust you, Sar' Abby," said Miss Stinchfield, in an impressive voice. "I don't know as I should think of going away from home if I didn't have you to depend upon. It isn't every one that I could trust to take care of Rufus. Your mother says she feels as safe to go away and leave the other five, even the twins and the baby, to your care as if you were thirty instead of only thirteen."

Sar' Abby's eyes shone with pride, and she ceased to curl her bare toes upon the gravel of the garden path as she had been doing because Miss Stinchfield's trimness made her feel that she was poverty-stricken and shabby.

She was very thin and her shoulders stooped from carrying the twins and the baby. And besides curling her toes she chewed her apron-string in embarrassment. Yet one would scarcely be surprised that Miss Stinchfield trusted her; her eyes were so clear and steadfast, and her chin so square and strong.

"Yes'm, I'm used to remembering," she said. "I'd be sure to see that Rufus had his milk and his meat."

"And his catnip," added Miss Stinchfield. "His catnip is very important. Rufus has never had a sick day in his life, and I think it is very largely due to the fact that I never allow him to miss his catnip for a single day. And in the summer he always has it fresh."

Miss Stinchfield looked cautiously about her, took a step down from her porch and silently raised a beckoning forefinger.

"There's catnip down in Lot Parkman's field," she said, when Sar' Abby stood close to her, wide-eyed with wonder at her air of mystery. "It grows all along the fence. You climb right over the stone wall of my pasture, where the black alder bushes are, and there 'tis. Nobody goes near that field now Lot Parkman is out West. Abby Hutchins wanted some catnip and I gave her what I had and I kind of put her off when she wanted to know where I got it. Solon Gregg, the root and herb doctor, was round looking for it and I told him that it used to grow on the old Harvey Wilcox place. He came back and said it had all run out there. But I didn't tell him about Lot Parkman's field. I couldn't, because Rufus don't relish the little hard packages that you get at the apothecary's—not a mite. Catnip appears to be getting terribly fashionable and it's growing scarcer every year. Why, my cousin, Cynthia Bemis, told me that she saw boys selling it on the street in the city. Five cents a bunch, and only a few sprigs in a bunch. So you see I don't want anybody to know that there's catnip in Lot Parkman's field, right the other

side of my fence. I want you to go there and get it for Rufus every other day, and not fail once to do it, not if I don't come home for a fortnight. And don't you tell a soul of it!"

"No'm, I won't," said Sar' Abby, obediently.

"And I'll pay you when I come home," said Miss Stinchfield.

She might pay her as much as a dollar! She might even give her her old purple silk dress, thought Sar' Abby, hopefully. She had heard the dressmaker tell her mother that Miss Stinchfield didn't know whether she should have that dress made over or not.

As she ran homeward Sar' Abby saw herself in fancy walking to Sunday school in a purple silk dress, with Bella Staples looking at her. Bella Staples was the doctor's daughter. She had a great many new dresses, but she had never had a purple silk. Sar' Abby even "switched" a little, as if she already had on the purple silk, until her faded, skimpy calico caught upon a thistle and was torn, sharply reminding her that her good fortune had not yet come. Patient and uncomplaining was Sar' Abby, and no one knew how in her heart she longed for pretty things.

As she drew near her own house Sar' Abby saw her mother and Mrs. Oakes, a neighbor, talking at the gate.

"So you've got a job, Sar' Abby," said Mrs. Oakes.

"It's a wonder that Miss Stinchfield can trust anybody to take care of that cat. She hasn't been away from home to stop over night for three years because she couldn't leave Rufus. She says he's more like a human being than he is like a cat. He doesn't just meow; he makes a noise in his throat first, and it sounds just like purrermew. They say she pays the butcher five cents every day for meat for him, and she told Eliza Melcher that she supposed she should have to pay you as much as fifty cents for taking care of him. Land! I don't know what she would do if anything should happen to that cat. I expect she'd put up a grave-stone for him, as if he was a human being."

"She's all alone in the world, and I suppose we all have to have something to love," said Sar' Abby's mother.

"She doesn't seem to be so stingy as some say," continued Mrs. Oakes. "She was talking of having her old purple silk made over, but she has decided to give it to her cousin's wife, where she is going visiting, instead."

Only fifty cents and the purple silk was to be given to some one else! Sar' Abby had taken the baby from her mother's arms, and she held it before her to hide her suddenly brimming eyes.

The next morning, as Sar' Abby walked along to Miss Stinchfield's in a fog that was like rain, fifty cents seemed less

than ever, and she felt as if it were cruel that she could not have the purple silk dress.

Rufus sat upon the doorstep and howled dolefully. He was sixteen, and he had a cataract over one eye and his tail had dwindled to a mere thread. He declined to eat the meat and milk that Sar' Abby set before him, and continued to howl.

"Poor old cat! I'll go and get you some catnip," said Sar' Abby, and started across the dripping fields. Rufus set out with her, anxious not to lose even a stranger's companionship, but turned back suddenly, as if he were afraid that more changes might come if he left his own doorstep.

The catnip grew along the fence of Lot Parkman's pasture, and one could easily find it even in the fog. As she climbed back over the stone wall, with a large bunch in her hand, an idea popped suddenly into Sar' Abby's head.

"There's such a lot of catnip, such a lot," she said to herself.

The boys were selling it in the city streets for five cents a bunch, Miss Stinchfield had said, and there were only a few sprigs in a bunch.

Rufus nipped indifferently at the catnip, but he seemed in better spirits and was more polite; he rubbed his head against the catnip, and resumed his natural tone in place of the doleful cries.

"Purrermew!" It sounded sociable and friendly and, really, almost human.

"You don't care much about catnip, do you, Rufus?" said Sar' Abby, and her voice trembled.

She left one small sprig of catnip with the meat and milk in the woodshed, and carried the rest home under her apron. That night, in the late twilight, when there were only a few peeping stars, she went across lots to Lot Parkman's field and gathered almost all the catnip. She left only a few sprigs for Rufus. She said to herself that he was not as fond of catnip as Miss Stinchfield thought he was.

The next morning she went over to feed Rufus, wearing her best clothes. They were her green gingham dress, that never had washed well, and a black cloth cape trimmed with jet, that old Mrs. Tibbets had given her when it grew rusty, and the hat that she had had three summers ago with the flowers on it all faded and curled up so that one could hardly tell what they were.

After she had left Rufus's food—which he wouldn't eat—in the woodshed, she drove down to the Junction with Ludovico Gilkey, the expressman. She had a great pasteboard box full of catnip in her lap. She had hired Marietta Field to help her mother take care of the children while she was gone. Marietta would do it for the spun-glass peacock that had been hung for Sar' Abby on the Sunday

school Christmas tree, although one of the twins had cracked its tail.

"Catnip, five cents a bunch!"

It required courage to say that, even in a soft voice; and you soon found that soft voices were not heard at all in the noise and bustle of the Square at the Junction. It was not long before Sar' Abby was crying catnip so that people could not help hearing, and she was soon carrying on a brisk trade. When it grew slack she changed her location to another side of the square and soon had another run of custom. The catnip was all gone by two o'clock and she had not had time for even a nibble at the doughnuts and cheese which she had brought for a luncheon.

Twenty-seven bunches she had sold at five cents a bunch, and two purchasers had given her ten cents instead of five and declined to receive any change—almost a dollar and a half! She set out for the millinery shop across the Square whose windows had dazzled her eyes all the morning. Perhaps one could buy some kind of a hat for a dollar and forty-five cents.

But on the way to the milliner's she passed a window filled with beautiful parasols. There was a pink one—small and covered with frills and puffs—that was marked a dollar and a half.

Sar' Abby, stopping before it, drew a long, long breath. The splendor of a pink parasol would take people's eyes from all her shabbiness!

To have a parasol had been her dazzling day dream; she had never thought of the possibility that it could come true. And a pink parasol! Bella Staples, the doctor's daughter, had only a little, old-fashioned, dark green one.

She walked breathlessly into the shop and offered to pay the money tightly clutched in her hand—a dollar and forty-five cents in five and ten cent pieces—for the pink parasol. After a consultation among the clerks it was sold to her, and she came out of the shop with a delightful sense of being another Sar' Abby, in a world where dreams came true.

She was obliged to sit in the back of Ludovico Gilkey's express wagon, because there were so many of the summer visitors' trunks.

She sat upon a large trunk and raised her pink parasol, and people in the street turned to look at her, and Bella Staples ran out to her gate and called to Mildred Hovey, across the street, to look and see.

The next morning, when Sar' Abby went to feed Rufus, she found that he had not eaten his catnip, but she went dutifully down to the field and got another piece for him. She had left only three sprigs there and she hoped that some more would very soon grow. Rufus ate catnip every day after that, and the three sprigs were gone and no more grew. Sar' Abby scoured the fields and woods and could not find it anywhere. She induced the twins to give her the bright nickel that they had cherished for months and spent it at the druggist's for dried catnip. But Rufus scorned even to rub his head against it and began to howl dolefully again.

After a few days he began languidly to eat his meat and milk again, and Sar' Abby no longer feared that he would die.

Miss Stinchfield came home a day be-

fore she was expected. Sar' Abby was sure that she did it to see whether she was faithfully caring for Rufus. She said she thought he looked pretty well and she gave Sar' Abby half a dollar and said she hoped she would spend it wisely. But the next day she sent for Sar' Abby in haste; Rufus had been taken suddenly ill; he was very ill indeed. She had sent for the veterinary. "You must have stuffed him with catnip!" she said, severely, to Sar' Abby. "There is none left in the field!"

Sar' Abby turned and fled, her chin quivering.

Two days afterwards she heard Luther Potter, the veterinary, talking with Mrs. Oakes, next door. The cat "was very old and had been off his feed," he said.

"Well, I expect she'll set up a monument over him, and that will be some consolation to her," she heard Mrs. Oakes say.

Sar' Abby got Ludovico Gilkey to carry her to the Junction again, the next day. But they refused to take back the pink parasol at the shop where she had bought it. She tried to sell it at other shops, in vain. She missed the express man and had to walk all the way home. She rang Dr. Staples's doorbell at nine o'clock in the evening and Mrs. Staples bought the parasol for Bella for a dollar.

Sar' Abby ran all the way to Miss Stinchfield's with the dollar clutched tightly in her hand. There was a chance that Miss Stinchfield might not have gone to bed, although all Damsonfield kept early hours. She had just gone up stairs, and she came down when Sar' Abby knocked, holding a lamp out into the darkness.

"O, I did it! I killed Rufus!" Sar' Abby burst forth. "I only gave him a little mite of catnip, and sold all the rest that there was in Lot Parkman's field! I sold it at the Junction and bought me a pink parasol. I don't know how I could, but I thought perhaps it would grow some more, and he didn't seem to like it very well. I've got a dollar of the money back, and here it is!"

"Sold Rufus's catnip!" exclaimed Miss Stinchfield, indignantly. "I ought to have known better than to trust you!"

"Yes'm, I wasn't fit," said Sar' Abby. "If you'll take the dollar and buy a grave-stone for Rufus—I know I don't deserve it, and I know nothing makes up, but it seems as if I couldn't bear it that I killed Rufus!" Sar' Abby's chin quivered, and her voice broke.

"Purr-meow! Purr-meow!" came in a soft, satisfied, affectionate cat voice from the sitting-room.

By the lamplight Miss Stinchfield saw Sar' Abby's face, and her own softened a little.

"Rufus pined because I was away. I don't know as catnip would have made any great difference," she said. "He's getting well. I sha'n't trust him again to you or anybody else. You can keep your dollar, but see that you don't go near Lot Parkman's field again, or tell anybody what grows there."

And Miss Stinchfield shut the door.

There are three things difficult—to keep a secret, to suffer an injury, to use leisure.—Voltaire.

## Closet and Altar

### PROVING THE FAITH

*If any man willeth to do his will, he shall know of the teaching, whether it be of God.*

Everywhere the flower of obedience is intelligence. Obey a man with cordial loyalty and you will understand him. Obey Jesus with cordial loyalty and you will understand Jesus. Not by studying him but by doing his will shall you learn how divine he is. Obedience completes itself in understanding.—*Phillips Brooks.*

We think of the truth as a thing that is spoken or taught; Jesus Christ thought of the Truth as a thing that is lived.—*Mark Guy Pearse.*

I say that man was made to grow, not stop; That help he needed once, and needs no more, Having grown but an inch by, is withdrawn; For he hath new needs, and new helps to these. This imports solely, man should mount on each New height in view; the help whereby he mounts,

The ladder rung his foot has left, may fall, Since all things suffer change save God the Truth.

—*Robert Browning.*

Even with the open Bible in one's hand, if one does not live a supernatural life and prove the religion of Jesus Christ to be the religion of heavenly life by experimenting upon it, the Scripture may become a dead letter.—*Pundita Ramabai.*

Though knowledge fail and sight be dim,  
And way and end not understood,  
Though life be masked with doubt's gray film,  
Obedience is good.

—*Christina Rossetti.*

The gospel of the blessed God does not go abroad a-begging for its evidence so much as some think; it has its highest and most proper evidence in itself.—*Jonathan Edwards.*

We don't want the faith that comes by seeing, but the seeing that comes by faith.—*John McNeill.*

A half-unwilling sacrifice I made:  
Ten thousand blessings on my head were laid:  
I asked a comforting spirit to descend:  
God made himself my comforter and friend.

I sought his mercy in a faltering prayer,  
And lo! His infinite tenderness and care,  
Like a great sea that hath no ebbing tide,  
Encompassed me with love on every side!

—*Phoebe Cary.*

Lord Jesus Christ, whose love has called us out of sin to the experiment of faith, so control and direct our wills by the indwelling of Thy Holy Spirit that we may speedily attain to full assurance, without backsliding and without discouragement. Reveal Thyself to us, for it is Thee we crave, to be our joy, our peace, our loving friend, our revelation of the Father. Give us patience, knowing that Thy work within our hearts must grow from less to more; and strengthen us in hours of weakness with upholding of Thy love. By Thy word, through service in Thy name to other men, in meditation and constant readiness of will, speak to our hearts, O Living Christ of God! So may all our doubts be swallowed up in adoration and all fears cast out by perfect love. Amen.

insights, ideals, longings, modest self-depreciation, directness, fairness, purposes, endurance, patience, sensitiveness, generosity, magnanimity, foresight, courage, intensity, sympathy, bodily alert-

ness and strength—all these, and yet fall under the ban of indolence. Manifestly, they are reservoirs of latent power which, if it be not crushed by inappreciation, harshness and ridicule, will sooner

or later make itself felt. No healthy child is altogether indolent. It is a fair question, however, whether nagging, depreciation, over-supervision and undue restraint may not tend to make him so.

## For the Children

### Sar' Abby's Pink Parasol

BY SOPHIE SWETT

"I'm sure that I can trust you, Sar' Abby," said Miss Stinchfield, in an impressive voice. "I don't know as I should think of going away from home if I didn't have you to depend upon. It isn't every one that I could trust to take care of Rufus. Your mother says she feels as safe to go away and leave the other five, even the twins and the baby, to your care as if you were thirty instead of only thirteen."

Sar' Abby's eyes shone with pride, and she ceased to curl her bare toes upon the gravel of the garden path as she had been doing because Miss Stinchfield's trimness made her feel that she was poverty-stricken and shabby.

She was very thin and her shoulders stooped from carrying the twins and the baby. And besides curling her toes she chewed her apron-string in embarrassment. Yet one would scarcely be surprised that Miss Stinchfield trusted her; her eyes were so clear and steadfast, and her chin so square and strong.

"Yes'm, I'm used to remembering," she said. "I'd be sure to see that Rufus had his milk and his meat."

"And his catnip," added Miss Stinchfield. "His catnip is very important. Rufus has never had a sick day in his life, and I think it is very largely due to the fact that I never allow him to miss his catnip for a single day. And in the summer he always has it fresh."

Miss Stinchfield looked cautiously about her, took a step down from her porch and silently raised a beckoning forefinger.

"There's catnip down in Lot Parkman's field," she said, when Sar' Abby stood close to her, wide-eyed with wonder at her air of mystery. "It grows all along the fence. You climb right over the stone wall of my pasture, where the black alder bushes are, and there 'tis. Nobody goes near that field now Lot Parkman is out West. Abby Hutchins wanted some catnip and I gave her what I had and I kind of put her off when she wanted to know where I got it. Solon Gregg, the root and herb doctor, was round looking for it and I told him that it used to grow on the old Harvey Wilcox place. He came back and said it had all run out there. But I didn't tell him about Lot Parkman's field. I couldn't, because Rufus don't relish the little hard packages that you get at the apothecary's—not a mite. Catnip appears to be getting terribly fashionable and it's growing scarcer every year. Why, my cousin, Cynthia Bemis, told me that she saw boys selling it on the street in the city. Five cents a bunch, and only a few sprigs in a bunch. So you see I don't want anybody to know that there's catnip in Lot Parkman's field, right the other

side of my fence. I want you to go there and get it for Rufus every other day, and not fail once to do it, not if I don't come home for a fortnight. And don't you tell a soul of it!"

"No'm, I won't," said Sar' Abby, obediently.

"And I'll pay you when I come home," said Miss Stinchfield.

She might pay her as much as a dollar! She might even give her her old purple silk dress, thought Sar' Abby, hopefully. She had heard the dressmaker tell her mother that Miss Stinchfield didn't know whether she should have that dress made over or not.

As she ran homeward Sar' Abby saw herself in fancy walking to Sunday school in a purple silk dress, with Bella Staples looking at her. Bella Staples was the doctor's daughter. She had a great many new dresses, but she had never had a purple silk. Sar' Abby even "switched" a little, as if she already had on the purple silk, until her faded, skimpy calico caught upon a thistle and was torn, sharply reminding her that her good fortune had not yet come. Patient and uncomplaining was Sar' Abby, and no one knew how in her heart she longed for pretty things.

As she drew near her own house Sar' Abby saw her mother and Mrs. Oakes, a neighbor, talking at the gate.

"So you've got a job, Sar' Abby," said Mrs. Oakes.

"It's a wonder that Miss Stinchfield can trust anybody to take care of that cat. She hasn't been away from home to stop over night for three years because she couldn't leave Rufus. She says he's more like a human being than he is like a cat. He doesn't just meow; he makes a noise in his throat first, and it sounds just like purrermew. They say she pays the butcher five cents every day for meat for him, and she told Eliza Melcher that she supposed she should have to pay you as much as fifty cents for taking care of him. Land! I don't know what she would do if anything should happen to that cat. I expect she'd put up a grave-stone for him, as if he was a human being."

"She's all alone in the world, and I suppose we all have to have something to love," said Sar' Abby's mother.

"She doesn't seem to be so stingy as some say," continued Mrs. Oakes. "She was talking of having her old purple silk made over, but she has decided to give it to her cousin's wife, where she is going visiting, instead."

Only fifty cents and the purple silk was to be given to some one else! Sar' Abby had taken the baby from her mother's arms, and she held it before her to hide her suddenly brimming eyes.

The next morning, as Sar' Abby walked along to Miss Stinchfield's in a fog that was like rain, fifty cents seemed less

than ever, and she felt as if it were cruel that she could not have the purple silk dress.

Rufus sat upon the doorstone and howled dolefully. He was sixteen, and he had a cataract over one eye and his tail had dwindled to a mere thread. He declined to eat the meat and milk that Sar' Abby set before him, and continued to howl.

"Poor old cat! I'll go and get you some catnip," said Sar' Abby, and started across the dripping fields. Rufus set out with her, anxious not to lose even a stranger's companionship, but turned back suddenly, as if he were afraid that more changes might come if he left his own doorstep.

The catnip grew along the fence of Lot Parkman's pasture, and one could easily find it even in the fog. As she climbed back over the stone wall, with a large bunch in her hand, an idea popped suddenly into Sar' Abby's head.

"There's such a lot of catnip, such a lot," she said to herself.

The boys were selling it in the city streets for five cents a bunch, Miss Stinchfield had said, and there were only a few sprigs in a bunch.

Rufus nipped indifferently at the catnip, but he seemed in better spirits and was more polite; he rubbed his head against the catnip, and resumed his natural tone in place of the doleful cries.

"Purrermew!" It sounded sociable and friendly and, really, almost human.

"You don't care much about catnip, do you, Rufus?" said Sar' Abby, and her voice trembled.

She left one small sprig of catnip with the meat and milk in the woodshed, and carried the rest home under her apron. That night, in the late twilight, when there were only a few peeping stars, she went across lots to Lot Parkman's field and gathered almost all the catnip. She left only a few sprigs for Rufus. She said to herself that he was not as fond of catnip as Miss Stinchfield thought he was.

The next morning she went over to feed Rufus, wearing her best clothes. They were her green gingham dress, that never had washed well, and a black cloth cape trimmed with jet, that old Mrs. Tibbets had given her when it grew rusty, and the hat that she had had three summers ago with the flowers on it all faded and curled up so that one could hardly tell what they were.

After she had left Rufus's food—which he wouldn't eat—in the woodshed, she drove down to the Junction with Ludovico Gilkey, the expressman. She had a great pasteboard box full of catnip in her lap. She had hired Marietta Field to help her mother take care of the children while she was gone. Marietta would do it for the spun-glass peacock that had been hung for Sar' Abby on the Sunday

school Christmas tree, although one of the twins had cracked its tail.

"Catnip, five cents a bunch!"

It required courage to say that, even in a soft voice; and you soon found that soft voices were not heard at all in the noise and bustle of the Square at the Junction. It was not long before Sar' Abby was crying catnip so that people could not help hearing, and she was soon carrying on a brisk trade. When it grew slack she changed her location to another side of the square and soon had another run of custom. The catnip was all gone by two o'clock and she had not had time for even a nibble at the doughnuts and cheese which she had brought for a luncheon.

Twenty-seven bunches she had sold at five cents a bunch, and two purchasers had given her ten cents instead of five and declined to receive any change—almost a dollar and a half! She set out for the millinery shop across the Square whose windows had dazzled her eyes all the morning. Perhaps one could buy some kind of a hat for a dollar and forty-five cents.

But on the way to the milliner's she passed a window filled with beautiful parasols. There was a pink one—small and covered with frills and puffs—that was marked a dollar and a half.

Sar' Abby, stopping before it, drew a long, long breath. The splendor of a pink parasol would take people's eyes from all her shabbiness!

To have a parasol had been her dazzling day dream; she had never thought of the possibility that it could come true. And a pink parasol! Bella Staples, the doctor's daughter, had only a little, old-fashioned, dark green one.

She walked breathlessly into the shop and offered to pay the money tightly clutched in her hand—a dollar and forty-five cents in five and ten cent pieces—for the pink parasol. After a consultation among the clerks it was sold to her, and she came out of the shop with a delightful sense of being another Sar' Abby, in a world where dreams came true.

She was obliged to sit in the back of Ludovico Gilkey's express wagon, because there were so many of the summer visitors' trunks.

She sat upon a large trunk and raised her pink parasol, and people in the street turned to look at her, and Bella Staples ran out to her gate and called to Mildred Hovey, across the street, to look and see.

The next morning, when Sar' Abby went to feed Rufus, she found that he had not eaten his catnip, but she went dutifully down to the field and got another piece for him. She had left only three sprigs there and she hoped that some more would very soon grow. Rufus ate catnip every day after that, and the three sprigs were gone and no more grew. Sar' Abby scoured the fields and woods and could not find it anywhere. She induced the twins to give her the bright nickel that they had cherished for months and spent it at the druggist's for dried catnip. But Rufus scorned even to rub his head against it and began to howl dolefully again.

After a few days he began languidly to eat his meat and milk again, and Sar' Abby no longer feared that he would die.

Miss Stinchfield came home a day be-

fore she was expected. Sar' Abby was sure that she did it to see whether she was faithfully caring for Rufus. She said she thought he looked pretty well and she gave Sar' Abby half a dollar and said she hoped she would spend it wisely. But the next day she sent for Sar' Abby in haste; Rufus had been taken suddenly ill; he was very ill indeed. She had sent for the veterinary. "You must have stuffed him with catnip!" she said, severely, to Sar' Abby. "There is none left in the field!"

Sar' Abby turned and fled, her chin quivering.

Two days afterwards she heard Luther Potter, the veterinary, talking with Mrs. Oakes, next door. The cat "was very old and had been off his feed," he said.

"Well, I expect she'll set up a monument over him, and that will be some consolation to her," she heard Mrs. Oakes say.

Sar' Abby got Ludovico Gilkey to carry her to the Junction again, the next day. But they refused to take back the pink parasol at the shop where she had bought it. She tried to sell it at other shops, in vain. She missed the express man and had to walk all the way home. She rang Dr. Staples's doorbell at nine o'clock in the evening and Mrs. Staples bought the parasol for Bella for a dollar.

Sar' Abby ran all the way to Miss Stinchfield's with the dollar clutched tightly in her hand. There was a chance that Miss Stinchfield might not have gone to bed, although all Damsonfield kept early hours. She had just gone up stairs, and she came down when Sar' Abby knocked, holding a lamp out into the darkness.

"O, I did it! I killed Rufus!" Sar' Abby burst forth. "I only gave him a little mite of catnip, and sold all the rest that there was in Lot Parkman's field! I sold it at the Junction and bought me a pink parasol. I don't know how I could, but I thought perhaps it would grow some more, and he didn't seem to like it very well. I've got a dollar of the money back, and here it is!"

"Sold Rufus's catnip!" exclaimed Miss Stinchfield, indignantly. "I ought to have known better than to trust you!"

"Yes'm, I wasn't fit," said Sar' Abby. "If you'll take the dollar and buy a grave-stone for Rufus—I know I don't deserve it, and I know nothing makes up, but it seems as if I couldn't bear it that I killed Rufus!" Sar' Abby's chin quivered, and her voice broke.

"Purrermeow! Purrermeow!" came in a soft, satisfied, affectionate cat voice from the sitting-room.

By the lamplight Miss Stinchfield saw Sar' Abby's face, and her own softened a little.

"Rufus pined because I was away. I don't know as catnip would have made any great difference," she said. "He's getting well. I shan't trust him again to you or anybody else. You can keep your dollar, but see that you don't go near Lot Parkman's field again, or tell anybody what grows there."

And Miss Stinchfield shut the door.

There are three things difficult—to keep a secret, to suffer an injury, to use leisure.—*Voltaire.*

## Closet and Altar

PROVING THE FAITH

*If any man willeth to do his will, he shall know of the teaching, whether it be of God.*

Everywhere the flower of obedience is intelligence. Obey a man with cordial loyalty and you will understand him. Obey Jesus with cordial loyalty and you will understand Jesus. Not by studying him but by doing his will shall you learn how divine he is. Obedience completes itself in understanding.—*Phillips Brooks.*

We think of the truth as a thing that is spoken or taught; Jesus Christ thought of the Truth as a thing that is lived.—*Mark Guy Pearse.*

I say that man was made to grow, not stop; That help he needed once, and needs no more, Having grown but an inch by, is withdrawn; For he hath new needs, and new helps to these. This imports solely, man should mount on each New height in view; the help whereby he mounts,

The ladder rung his foot has left, may fall, Since all things suffer change save God the Truth.

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And lo! His infinite tenderness and care,  
Like a great sea that hath no ebbing tide,  
Encompassed me with love on every side!

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Lord Jesus Christ, whose love has called us out of sin to the experiment of faith, so control and direct our wills by the indwelling of Thy Holy Spirit that we may speedily attain to full assurance, without backsliding and without discouragement. Reveal Thyself to us, for it is Thee we crave, to be our joy, our peace, our loving friend, our revelation of the Father. Give us patience, knowing that Thy work within our hearts must grow from less to more; and strengthen us in hours of weakness with upholding of Thy love. By Thy word, through service in Thy name to other men, in meditation and constant readiness of will, speak to our hearts, O Living Christ of God! So may all our doubts be swallowed up in adoration and all fears cast out by perfect love. Amen.

## The Campaign of Testimony\*

### X. The Testimony in Samaria

BY PROF. E. I. BOSWORTH

1. *The exclusiveness of the first witnesses.* The Jews of the first century, particularly the most strenuously religious, had barricaded themselves against all the rest of the world. Inside this barricade Jesus had lived and seen his vision of a non-racial world empire of brotherly men. His own nearest friends had only partially caught his idea. The commission to be his witnesses to the uttermost parts of the earth [Acts 1: 8; Matt. 28: 19] was not understood by them to authorize the presentation of the gospel directly to those who were not Jews. They probably thought it to be a commission to preach to the Jews scattered over the earth, and to such Gentiles as had become Jewish proselytes. The turning of the nations to Jehovah may have been a conception not strange to certain circles of Jewish thought in the first century, but it was assumed as a matter of course that they would become Jewish proselytes. This was the attitude distinctly taken later by the Pharisaic element in the church [Acts 15: 1, 5]. The author of the book of Acts is concerned to point out the steps by which God led the Nazarene leaders to break through this barricade of Jewish prejudice, lay aside this narrow view, and regard Christianity, not as an adjunct of Judaism, but as the non-racial religion its founder had designed it to be.

God found it necessary to compel the church, by the hard logic of events, to adopt this broader view. The first step in the process was the scattering of the witnesses by the relentless persecution carried on under the personal supervision of young Rabbi Saul. It was so severe as to include a house to house hunt for Nazarenes, and arrest of women [Acts 8: 3]. The persecutors, however, did not succeed in stamping out the heresy, for, although the witnesses were widely scattered, so was the testimony [8: 4]. Some of them carried the testimony far from Jerusalem, though it never occurred to them that God meant it for other than Jews [Acts 9: 2; 11: 19].

2. *The significance of the entrance into Samaria.* The author evidently regards the work in Samaria as the beginning of a broader policy. It was, however, only a beginning, for the Samaritans, though cordially hated by the Jews, seem to be regarded in the Talmud as half-breed Jews or as semi-proselytes, rather than as foreigners. The Samaritans worshiped Jehovah; expected the Messiah [John 4: 25]; possessed the first five books of the Hebrew scriptures, and consequently practiced circumcision and performed the sacrifices of the Levitical system, though on Mt. Gerizim instead of at Jerusalem. (Their descendants still celebrate the Passover on Mt. Gerizim.)

Jesus had preached among them [John 4: 39-42], as had perhaps also John the Baptist [John 3: 23; cf. 4: 37-38]. Luke seems to have thought of them with

special favor, for he only of the gospel writers mentions the facts cited in Luke 10: 33, and 17: 15-16.

3. *The character of the work in Samaria.* Philip, probably not the apostle [Acts 8: 1, 14-16] but Stephen's colleague on the relief board (with whom Luke later had ample opportunity for conference, Acts 21: 8), went down to Sebaste, the capital of Samaria, and there delivered the testimony. He emphasized the acceptance of the Messianic lordship of Jesus as the condition of entering the new order of things, the civilization of the kingdom of God [8: 5, 12]. Luke vividly emphasizes the widely influential character of Philip's work by noting that even a certain Simon, a magian, who had for a long time [8: 11] been entrenched in the esteem of all classes [v. 10] of the entire nation [v. 9], was himself, together with all his admirers, swept into Philip's following [v. 13]. To be sure, it soon became evident that it was chiefly a professional interest that had been aroused in the magian by Philip's wonder working [vs. 7, 13]. He thought that he recognized in Philip and his two more expert colleagues those who were professionally his own superiors, and he hoped to learn from them new accomplishments to add to his professional repertoire [vs. 18, 19]. The character of men of this profession is well described by Professor Ramsay (St. Paul the Traveler and Roman Citizen, p. 78): "The magian represented in his single personality both the modern fortune-teller and the modern man of science; and he had a religious [cf. v. 10] as well as a merely superstitious aspect to the outer world." The "wise men" of Matt. 2: 1 were "magians," evidently of the better class.

4. *God's indorsement of the Samaritan work.* Luke not only emphasizes the success of this new venture in Samaria, but takes pains to show that God heartily indorsed the forward step by sending the Holy Spirit [8: 17]. It is not to be supposed that before Peter and John arrived God had kept aloof from those who believed; but certain external visible [v. 18] demonstrations of the Spirit's presence, that were valuable as an evident token of God's approval, did not appear until the apostles arrived. It seems strange that this manifestation should have been so deferred, but perhaps it was desirable that the position of the apostles as natural leaders thus be made evident.

5. *The contribution of the persecuted to the progress of the movement.* The Nazarene who was being roughly "haled" (8: 3, that is, dragged, "hauled") along the stony street to prison probably had very little sense of being serviceable to the cause. Yet we, as we look back upon the entire situation and its outcome, see that in the great forward step that was being taken his contribution was as real as was that of Philip standing flushed with the glad sense of success in the midst of the enthusiastic crowds of the Samaritan capital.

\* The Sunday School Lesson for March 9. Text, Acts 8: 3-13. International Lesson, The Disciples Scattered.

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## The Literature of the Day

### Protestant Missions the World Over

Among the numerous books on missions in recent years only one or two can compare both as a historical survey and a condensed statement of present operations with the volume\* which Rev. H. P. Beach has just issued. It has been eagerly awaited. The army of student volunteers, for whom it is primarily designed, has long needed a text-book. When its companion volume, which will be a royal quarto containing elaborate maps of all the fields, appears, the two will make for themselves a place in every well-equipped missionary library.

The plan of the book necessitates two divisions in every chapter. In the first the general characteristics of the country described, its geography, ethnography and religions, are set forth. This characterization is followed in each chapter by a number of pages relating to the history and the status of missionary work today. While such a division detracts somewhat from the continuity of the narrative, it will be of great practical service to members wishing to study it consecutively. A vast amount of information has been brought together into these 542 pages, but there is less of the dry statistical element than such a survey might be supposed to include. Moreover, we are constantly surprised by the freshness of the information presented. The significant events on missionary grounds in recent months are brought to view, like the Syrian Conference last summer and the forward movement in Japan; the chapter on China, too, shows a wide knowledge of present conditions. It would hardly have been possible to secure this freshness and variety of information had not Dr. Beach been assisted by nearly 200 missionaries of all denominations on the field as well as by the officials of no less than 300 missionary societies. This guarantees accuracy. One would have to search long through our current denominational missionary periodicals to find a small fraction of the intelligence here so skillfully presented.

We trust this book may form a part of every pastor's working library and be widely used in connection with the various missionary organizations in the local churches. We know of no volume that in so brief a compass covers so wide a field so thoroughly and interestingly.

### The Earlier Renaissance †

Professor Saintsbury has an amazing breadth of knowledge, and a style which in its onrush and upheaval reminds us of the rapids of a river, though not without the characteristic obstructions that the rapids show. In the ambitious series of literary histories, of which he is editor-in-chief, he had already taken for himself the opening of the Middle Age, and now gives us a brilliant study of the beginnings of that great movement which we

call the Renaissance—the *rebirth*. The great names with which he here deals are Ariosto, Rabelais, Luther, Calvin, Erasmus, Machiavelli, Michael Angelo, Guicciardini, More, Latimer and Hans Sachs.

The value of the work is so great, its style so spirited and the information brought together is so helpful that we can commend the book heartily, yet with some slight but necessary reservations. Professor Saintsbury's independence of judgment borders at times on the impulsive and deliberately exceptional. He is occasionally rather impressionistic than historical in his treatment of books, and on this account his sense of relative values is not always to be fully trusted. He underrates, for example, Luther, fails to give due weight to the genius of Michael Angelo in its literary expression, or to understand the power of Machiavelli. There is much in the book which is unaccessible elsewhere in English. With allowance for the carelessness of style and differences of opinion hinted at, it must be called the best English introduction to study of the literature of one of the most interesting and formative periods of human life.

### Earnest Christians in the London Slums

Mr. Bullen has drawn here,\* as in all his previous books, upon a wonderfully rich and varied experience, and hardly needed to assure us that the characters he sketches are those of real people. There is a touch of the sea, where most of all we have come to feel his mastery of description, but the scene of most of the book is in one of the poorer quarters of London, and the people who move and live before us are of the class which is always on the edge of want. There is no attempt at variety by the mingling of classes, and no need, for there is variety enough in the play of human interests.

The book is really a study of English undercurrents of city life. It deals with a single one of those independent religious groups which in London grow up and do good work and suffer decay—groups related in their opinions of church organization to the Plymouth Brethren, but conscious of no obligation except that of witnessing for Christ and gathering for common worship and mutual edification. The leader is a chimney-sweep, his helpers are sailors and men in petty trades. Mr. Bullen does not blink the facts of human life or the limitations of uneducated poverty. He has given us a sad bit of romance—a simple and unconventional love story, dragged in the mire of the city's wickedness. His saints are not faultless, nor are their temptations and mistakes glossed over.

Yet the book is much more than one of those impressionistic or pathological studies of the underworld, of which we have had so many of late. It is neither morbid nor pessimistic. And its optimism is founded on the rock of that

simple and earnest faith which was the secret of the success of the Wren Lane Mission. Because these men and women have little of the distractions of the great world and still less of its prosperity, their Christianity becomes an absorbing and rewarding passion. We wish our careless and unhappy church members, gorged with the amusements and distractions of the world (most of them innocent enough, but never satisfying), might study this record of joy in simple, if uncouth, service of Christ.

Mr. Bullen seems to think that his people will be found incredible, simply because they are so simple-minded and active in their life with Christ. We do not agree with him. We believe that every Christian heart recognizes genuine piety and will feel that it is face to face with it in these pages, and that the taste of it will waken longings for a better service. This is the effect which the author will most desire, and we are convinced that he has produced it. It might be easy to complain that there is less dramatic unity in this than in previous books by Mr. Bullen, and less excitement of adventure, but the thoughtful reader will miss neither of these in his interest in the soul development and struggle depicted in one of the most original and powerful books of the year.

### The New Books

#### RELIGION

**The Apostles' Creed**, by Arthur Cushman McGiffert. pp. 208. Charles Scribner's Sons. \$1.25 net.

A lecture with critical notes appended, the latter making much the larger proportion of the volume. An application of the principles of higher criticism to the most ancient Christian symbol. Professor McGiffert finds that the creed in its earliest form was much briefer than that now in use; that it was controversial, being directed especially against the errors of Marcion; that its great value is its emphasis on the historic figure, Jesus Christ, and the affirmation of his real humanity. He brings evidence from patristic and other writings to show that the form from which this symbol arose was in use in the Church of Rome in the fourth century, while the Apostles' Creed came in its present form not earlier than the sixth century. As a work of patient investigation in the sources of this creed, with the use of profound learning and accurate analysis of testimony, this book is an example of high value.

**Infant Salvation**, by M. J. Firey, D. D. pp. 407. Funk & Wagnalls Co. \$1.20 net.

It is a question whether the infant in this treatise is in the arms of the theologian or on his dissecting table. The author has made a painstaking examination of church history to trace the vagaries of belief about infants. He acknowledges that Protestants generally have believed that they are saved, but that they have differed as to the way they are saved. He holds that inborn depravity of infants is a fact, and that in this depraved state they are exposed to eternal death, but that, the infant being passive, saving grace finds no resistance in entering into it, destroying the power of depravity and making it an heir of salvation. The book may have some value in a collection of literary curiosities of speculative theology.

**The Corn of Heaven**, by Hugh Macmillan. pp. 286. Macmillan Co. \$1.75.

With this book of addresses, interpreting different aspects of Christian faith for young minds, Dr. Macmillan reaches his twelfth volume. He knows how to seize upon the

\* A Geography and Atlas of Protestant Missions, by Harlan P. Beach. Vol. I. pp. 571. Student Volunteer Movement for Foreign Missions, New York. \$2.50 per set.

† The Earlier Renaissance, by George Saintsbury. pp. 423. Charles Scribner's Sons. \$1.50 net.

\* The Apostles of the Southeast, by Frank T. Bullen. pp. 354. D. Appleton & Co. \$1.50.

plutresquely interpretative appearances and incidents of nature and human life, as shown by such sermon titles as *The Selfishness of the Daisy*, *Pickback*, *The Broken Bridge of Avignon* and the book's own title. It is good teaching put in engaging form.

*The Saving Word*. pp. 147. F. S. Bellevue, New York.

An attempt to interpret an arrangement of Scripture selections under such titles as *The Natural Man—Falsity*; *Jesus Christ—Truth*; *Disease—Evil Expressed*; *Healing*, etc. The attempt does not seem to us to illustrate unbiased knowledge of truth.

#### HISTORY

Henry V., the Typical Medieval Hero, by Charles Lethbridge Kingsford. pp. 418. G. P. Putnam's Sons. \$1.35 net.

One of the Heroes of the Nations Series, edited by Evelyn Abbott. Mr. Kingsford calls Henry the typical medieval hero, and such he was for the English people of Elizabeth's time, as the place he occupies in the historical plays of Shakespeare shows. The apparatus of study in the work is satisfactory, the story is fully and interestingly told, and the illustrations are helpful to the text.

Stories from English History, edited and adapted by Henry P. Warren, L. H. D. pp. 482. D. C. Heath & Co.

Well-selected incidents of English history told briefly and illustrated with carefully chosen pictures. There is little ease of style, and the narrative is sometimes carefully made colorless to avoid prejudice, but the child who is carried through the book by an intelligent teacher will have laid good foundations for further interest and knowledge.

A Short History of England, by Katharine Coman, Ph. B., and Elizabeth Kendall. pp. 429. Macmillan Co. 90 cents.

The pictures in this text-book of English national history have been chosen with reference to their contemporary, or at least illustrative, value. In this, as in the balance and proportion of handling, the book is to be heartily commended. Its style is pleasant, and interest has been secured by the choice of the essential things and faithful omission of unnecessary and ornamental touches. But the life has not been squeezed out of it. In all accessories of maps, indexes and reference lists the work is a model.

The Foundations of American Foreign Policy, by Albert Bushnell Hart. pp. 307. Macmillan Co. \$1.50.

Professor Hart does not undertake a complete history of American diplomacy, but, in essays dealing with its different historic activities, makes the general trend of its development and purpose plain. The opening essay deals with the United States as a world power, and reveals at once the breadth of view which is everywhere visible in the book. Foreign military expeditions, boundary controversies, Cuban diplomacy, the colonies, the founders of the Constitution and the territories, and the Monroe Doctrine are other subjects treated, and there is a useful bibliography. The author sets his face bravely toward the new world problems which are the inevitable result of our decisions and acquisitions. If he cannot rejoice in the burden of tropical island possessions, he appeals for an intelligent and high-minded treatment of our responsibilities. It is a book which Americans would do well to read for information of the spirit and substance of the work of their fathers in international relations. And there is rewarding material offered in an interesting style.

America's Story for America's Children. Vol. V, by Mary L. Pratt. pp. 172. D. C. Heath & Co. 40 cents.

The concluding volume of a historical series for children, the numbers of which we have noted from time to time as they appeared. This covers the field down to the close of the Revolution. The story is told, with many anecdotes, in a fresh and graphic style, which will appeal to little children.

#### FOR YOUNG FOLKS

True Stories of Girl Heroines, by E. Everett-Green. pp. 374. E. P. Dutton & Co. \$2.00.

These are true and stirring stories of the courage and resource of girls in trying circumstances. The heroines belong to different lands, and were of various ranks in life. One is the Maid of Saragossa, a famous and favorite character in Spain; another the daughter

of Charles I. of England, still another the serving maid who helped Grotius to escape, while others are tales of private life. They are entertainingly told and will be good reading for boys and girls.

Mother Goose's Menagerie, by Carolyn Wells. pp. 111. Small, Maynard & Co. \$1.50.

Peter Newell is at his best in some of these clever and brightly colored illustrations. Miss Wells's verses are, we fear, open to the charge of being a dilution rather than an interpretation of Mother Goose, but are unfailingly merry and bright, and their jingle will please little children even when their substance is spun out to the point of tenuousness.

Miss Marjorie of Silvermead, by Evelyn Everett-Green. pp. 382. George W. Jacobs & Co. \$1.00 net.

Would that there were more Miss Marjories in the world to care for those in trouble and untangle difficulties with sound good sense! She suggests the "lady from Philadelphia," but the Silvermead tangles were of a much more serious nature than those of the Peterkin family. This is an English story, thoroughly pure in tone, but with enough of the dramatic and mysterious to satisfy exacting girl readers.

Stories from Le Morte D'Arthur and the Mabinogion, by Beatrice Clay. pp. 185. Macmillan Co. 50 cents.

A welcome number of the beautiful Temple Classics for Young People, in which Miss Clay has arranged the stories of the Arthur legend in related groups. Mr. Hughes's illustrations are pleasantly imaginative and decorative. It is a dainty gift for a child. The interest of its stories as well as its convenient size would make it an acceptable pocket companion for older folks.

A Boy in Early Virginia, by Edward Robins. pp. 285. Geo. W. Jacobs & Co. \$1.00 net.

Captain John Smith is the real hero of this historical tale of the Jamestown Colony and the villain is its first president, Edward Maria Wingfield. The "boy" of the title is alleged to be Smith's young cousin and close companion in adventures. There are plenty of Indians, plots, fighting and hairbreadth escapes, yet the story is never very absorbing and its style lacks vigor.

#### TEXT-BOOKS

Our First School Book, by Carrie S. Ferris. pp. 112. Silver, Burdett & Co. 30 cents.

Adjusted to the school year and progressive in its teaching. A book which a little child will delight in and learn from. Its simplicity, good arrangement and happy choice of material must have cost a world of thought and care.

Graded Work in Arithmetic, Seventh Year, by S. W. Baird. pp. 160. American Book Co. 25 cents.

Begins with review of the work of earlier years. Introduces work in duties or customs, commercial forms, bank discount, exchange and simple and compound proportion. An eighth year's course will complete the series.

Elementary Treatise on Navigation and Nautical Astronomy, by Eugene L. Richards. pp. 173. American Book Co. 75 cents.

The outcome of the practical work of teaching at Yale. A convenient and well-made text-book.

New Practical Arithmetic, by Eugene L. Dubbs. pp. 440. American Book Co. 60 cents.

A complete text-book of the subject, aiming at careful definition, varied and abundant drill and material for special work in appended problems of greater difficulty.

Lessons in Physical Geography, by Charles E. Dryer, F. G. S. A. pp. 430. American Book Co. \$1.20.

Prepared in Indiana by a professor in her normal school, with a large proportion of the illustrations referring to Western scenes. Mr. Dryer has succeeded in making an interesting book, which scholars ought to find an enjoyable introduction to the knowledge of the earth on which their lot is cast.

Minna von Barnhelm, by G. E. Lessing, edited by Sylvester Primer, Ph. D. D. C. Heath & Co. 75 cents.

A new and revised issue of a valuable edition of one of the most useful of the German classics for school or private reading, with additional notes and a vocabulary.

#### MISCELLANEOUS

Letters on Life, by Claudius Clear. pp. 277. Dodd, Mead & Co. \$1.75 net.

Letters on the conduct and relations of life originally contributed to the *British Weekly*. It is, we suppose, no secret that they are the work of Dr. Robertson Nicoll. He draws upon a wonderful fund of reading and experience, and the collection makes a remarkably suggestive book. What the English call the American invasion finds an interesting interpretation in the essay on *Firing Out the Fools*—a plea for the American standard of efficiency in business. The social life interpreted is English, but the appeal is to human nature, and there is a deeply reverent and religious spirit everywhere. It will awaken thought and quicken ideals of right and faithful living.

Monuments of the Early Church, by Walter Lowrie. pp. 432. Macmillan Co. \$1.75 net.

Mr. Lowrie has united in one volume a mass of information regarding early Christian art, architecture, dress, etc., heretofore accessible only in various special manuals, mainly in foreign languages. His two years' work abroad has enabled him to use his sources judiciously. The bibliography which he has compiled is excellent. The illustrations are numerous and well chosen. All who are interested in the first centuries of Christianity will find the book of value; but a loose and slipshod style makes it hard reading, and bad misprints abound.

Essay on Burns, by Thomas Carlyle, edited by C. B. Bradley. pp. 128. B. H. Sanborn & Co. One of the Cambridge Literary Series. Edited, introduced and annotated by Professor Bradley of the University of California. With portrait.

Our Accused Spelling, What to Do With It, edited by E. O. Valle. pp. 142. Paper. Oak Park, Chicago.

The tendency to oburgation suggested by the borrowed title is restrained with difficulty by the essayists and poets quoted in this philological tract. The facts are indisputable. Professor March, for instance, says that it costs every generation a total of a million of years more to learn to spell English than there is necessity for, and that in every year \$15,000,000 are squandered in teaching and \$3,000,000 "in garnishing books and papers with silent letters." It will do our readers good to recall the facts, but we are not hopeful of anything like a wholesale reform in our time.

The World Beautiful in Books, by Lillian Whiting. pp. 415. Little, Brown & Co. \$1.00 net.

The author shows her familiarity with the wide field of general literature and has brought together in this volume a quantity of her favorite quotations. Her method is hardly critical or analytical—indeed it is hard to say just what her method is, but she mentions with enthusiasm a large number of titles, quotes copiously and seeks to point out the intimate relation of literature to life.

#### New Light on John Milton

A new and notable source of information regarding John Milton has just been brought to public attention through Prof. E. S. Parsons of Colorado College. While working in the Bodleian Library in Oxford last summer, he discovered among the papers of Anthony Wood, the well-known authority on Milton, a manuscript of five sheets, which on examination proved to be the earliest life of Milton extant. Upon it Wood evidently relied for perhaps forty-five per cent. of his material. Its authorship is difficult to determine, as internal evidence makes it unlikely that it was the work of Aubrey or Phillips, or any of the other contemporaries of Milton, known to be interested in him. Professor Parsons inclines to the opinion that the author was probably a man older than Anthony Wood, and of Milton's own generation, perhaps a physician. The life differs from all the other seventeenth century biographies of the poet in that he is treated with entire sympathy. The *English Historical Review* for January publishes this important find *verbatim*, together with a number of valuable annotations by Mr. Parsons. Thus does an American student of Milton supplement the material already extant regarding the poet.

## The Progress of the Church

Events and Tendencies as Seen by Representative Men

### The Presbyterians

BY REV. TEUNIS S. HAMLIN, D. D.  
*Pastor Church of the Covenant, Washington, D. C.*

The committee on revision has recently held its fourth meeting in Philadelphia. Only meager reports are given out officially, but they seem to indicate more progress in revision strictly, and in an explanatory statement, than in a new, brief statement in untechnical language. This latter is the urgent need of the church, and anything else will be only a temporary expedient. Still, it is doubtless best that we wait for such a statement until it can be framed with much freedom, and adopted with something like practical unanimity. All creedal statements by ecclesiastical committees are necessarily compromises; but if they mean too much yielding to conservatism they are doomed to but brief usefulness. As far as possible they should embody the most accurate knowledge and the best thought up to date. That we are prepared to make a statement of this sort at present is not yet clear; that we are moving quite rapidly toward such preparedness is obvious. The present outlook is for two or more reports to the next General Assembly. The committee will meet again early in April in this city to determine its final action.

Rev. G. Campbell Morgan's work in New York has centered quite largely in Fifth Avenue Presbyterian Church and in the "Brick." His week day and week evening congregations have been unexpectedly small—a fact accounted for, no doubt, by the meetings being held at the height of the social season and in a part of the city where this time is especially inopportune. He is now, as he has always been, very acceptable in New York, filling the great Fifth Avenue Church to the doors twice a Sunday even in midsummer.

There is a considerable tendency in Presbyterian churches in those quarters of large cities where the social season most interferes with religious work toward some observance of Lent. Indeed, it is almost a necessity. The first week of January is impossible for special services. But after Ash Wednesday the rush sufficiently abates to permit of some attention to religious duties. Life is, to some extent at least, adjusted to them. One or two services a week command a hopeful attendance. And a service each evening during Holy Week seems to be enjoyed and appreciated. Certainly there can be no objection to such observance, except on the ground of "imitating the Episcopal and Roman Catholic Churches." But they have no distinctive claim upon this season any more than upon the ancient hymns and prayers. Presbyterians would not concede that there is any peculiar sacredness about these forty days, but they do afford a convenient and favorable time for special religious work, and one sign of the growing Christian charity and unity of

our day is the disposition of non-Episcopal churches to make a legitimate and helpful use of this opportunity, which the uses of society, as well as of large sections of Christendom, place at our disposal. This has little application to rural and village churches, or to some churches in every city; but to others, and those usually very influential, it applies with great force.

### The Methodists

BY D. D. THOMPSON  
*Editor of the Northwestern Christian Advocate, Chicago*

The General Conference of the Methodist Episcopal Church, South, will meet at Dallas, Tex., beginning May 1, next, and the list of delegates already elected shows that it will contain many of the ministerial and lay leaders of the church. The action of such a legislative body is always a matter of doubt, but guesses are usually made as to what will be done. Ordinarily these speculations are found to be wide of the mark. Special interest will naturally center around the election of officials. It is expected by many that several new bishops will be elected.

The Missionary Society of the Methodist Episcopal Church at the annual meeting of its general committee in Pittsburg, Pa., in November last, decided upon a special campaign for the current year. The entire country has been divided into districts, and special agents put over each. The plan of work has been mapped out, and it is believed that as a result of aggressive effort the collections for the year will reach, and perhaps exceed, a million and a half dollars. Those in charge of the several districts include such well-known missionaries as Dr. W. F. Oldham, Rev. F. D. Gamewell of Peking; Dr. Homer C. Stuntz of the Philippines and Dr. George B. Smythe of China.

Conferences are to be held in each state and efforts are to be made through the presiding elders of the districts to reach every charge and every member with missionary information. The first of these conferences, held at Springfield, Ill., Feb. 18, 19, was largely attended by presiding elders, pastors and laymen from all parts of the state, and was a most enthusiastic meeting. Indeed, it was declared by those familiar with the church at large to be the evident beginning of a new era in the missionary activity in the church. If the conferences to be held in other states shall be characterized by a similar enthusiasm and interest, there is little doubt that the collections will more than reach the desired \$1,500,000. If the church, through the operation of the systematic plan laid out for this campaign, can be led to contribute an average of one dollar per member, the present contribution, which now reaches nearly \$1,250,000, will be nearly doubled.

The vote of two or three foreign conferences on the new constitution of the Methodist Episcopal Church has not yet been received; but if those yet to be heard from have voted against the new constitution, it would still be carried by a considerable majority. It has been adopted, and awaits only the announcement of the board of bishops, which meets in May next, to go into effect.

The reports of the various departments of the Book Concern, made at the annual meeting of the book committee, held in Cincinnati, Feb. 12, show the business of the past year to have been larger than usual, with gross earnings aggregating \$234,729, and net earnings, after paying subsidies, etc., \$142,740. An appropriation of \$50,000 was made for the conference claimants, the list of which includes superannuated preachers, widows of preachers and the orphans of preachers. All of the official *Advocates* reported an increase in circulation.

### The Episcopalians

BY REV. EDWARD ABBOTT, D. D.  
*Rector St. James's Church, Cambridge, Mass.*

The official missionary organization of the Episcopal Church is the Domestic and Foreign Missionary Society, comprehending all members of the church. Its government is vested: (1) in a board of missions, which practically is the General Convention in its triennial sessions; (2) a missionary council, comprising all the bishops, the board of managers, and some other presbyters and laymen; (3) a board of managers, consisting of the presiding bishop, 15 other bishops, 15 presbyters and 15 laymen, having headquarters and monthly meetings in New York. This last is the missionary executive, but the whole organization is under control of and responsible to the General Convention.

The Church Missionary Society is an entirely distinct and independent organization, private and unofficial. It was formed many years ago by and in the interest of Churchmen who deprecated what they deemed unfortunate tendencies in the way of doctrine and ritual, and who wished to direct their gifts and efforts in another way. For a long time the society was quiescent. Of late it has become more active, has been recognized as auxiliary to the board of missions, and has taken special charge of the work in Cuba and Brazil, the latter field being one of peculiar interest and promise. What may be the meaning and importance of current rumors as to enlarging and pushing the work of this society remains to be explained, but its help is by no means to be despised. A large number of Episcopalians are heartily in sympathy with its spirit and principles, and their number has not been diminished by recent events in the Northwest. There is a growing indisposition in certain quarters at the East to aid missionary dioceses

and bishops at the West whose methods are not approved, and in whose administration confidence has been impaired. It would not be strange if this condition of things had more or less to do with the deficit in the treasury of the board of missions, and with the apathy towards the plan of "apportionment."

The plan of apportioning the missionary budget among the different dioceses upon the basis of current expenses is being taken up for consideration and action, but not very energetically nor with any appearance of enthusiasm. As a matter of fact current diocesan assessments are not met in many cases, and the addition of anything new in the way of an assessment is not met with favor. The more discerning minds look deeper than any defect in methods for the explanation of apparent indifference towards the missionary cause. The deficit of \$100,000 at New York is understood still to exist, though the whole amount was privately subscribed at San Francisco in a few moments, and would have been paid in if those in charge of the matter had thought it expedient to accept the willingness of the few as an atonement for the negligence of the many.

It is understood that the bishop of the Philippines, Dr. Brent, has made good progress toward the \$150,000 which was the "stint" that awaited him on his consecration, with two-thirds of which to endow his distant work, and with one-third to build his cathedral church in Manila; and that he sets out upon his expedition with the strength that comes from encouragement and a well-filled pocket. It would take \$50,000 a great many, many times over to provide a building which could in any wise compare with the noble and dignified Roman cathedral in the capital of Luzon, but the amount named will be better than nothing, and a suitable church for the American bishop in Manila is a certain necessity.

There is very general satisfaction over the election of Dr. Vinton of Worcester as bishop of the new diocese of western Massachusetts, and of Dr. Mackay-Smith of Washington as bishop coadjutor of Pennsylvania with the honored and beloved Bishop Whittaker. Both of them have accepted their election subject to confirmation by the bishops and standing committees of the church at large. The expected meeting of the House of Bishops at New York in April will have before it the further election of a bishop of Honolulu, and missionary bishops of Cuba, Porto Rico and Vieques, and Salina (Kansas). The first three positions are of great importance and no little delicacy.

### Christian Endeavor Adaptability

BY WILLIAM SHAW

The past month, the first in the twenty-first year of Christian Endeavor history, has been full of activity and progress. Christian Endeavor Day was widely observed both as a day of decision along evangelistic lines and as a thank-offering day for denominational missionary work. In many places the pastor preached on some phase of the young people's work in the morning, and in the evening a

general service for the whole church, in charge of the Endeavor Society, was held. The result will be added strength to the society through new recruits, and enlarged missionary work as a result of the increased contributions. In the past twenty-one years more than one and a half million of young people have come into the church from the ranks of Christian Endeavor, and an average of ten thousand societies, reporting their actual offerings for missionary work at home and abroad, gave in the past five years \$2,187,633.

One of the unique meetings of the month was the pastors' rally of the third Christian Endeavor district, New York city. Among the speakers were three Americans, a Scotchman, a German, a Bohemian, a Swede and an African. Familiar hymns were selected so that all could sing in their native language. The rally was a success, and might well be tried in other places.

A society was organized among the aborigines in the blacks' camp near La Perouse, New South Wales, Australia. The Endeavorers built them a little church, and one of them took up the work as resident missionary. Aborigines from other camps visited them and

were converted. The work spread, and now there are two missionaries and ten helpers carrying the gospel message to many camps.

From Rev. F. E. Bland, missionary of the English Church Missionary Society, Foochow, China, comes the following encouraging message: "It appears that it is only a matter of time—and that no very long time—when a branch of the Christian Endeavor will be found in each one of our two hundred or more churches. Already a branch has been started in every church of importance, and the native clergy and catechists are, by the constitution of our Christian Endeavor and by their own free will, at the head of the various branches. Christian Endeavor finds favor no less with the foreign missionaries, men of fifteen, twenty and twenty-five years' standing having taken office on its committees. The fact that our Church Missionary Society, Fuhkien Mission, as a mission, and our native Church Missionary Society church, as a church, have adopted the Christian Endeavor is testimony enough."

These few instances, which might be multiplied indefinitely, show the adaptability of Christian Endeavor to varying conditions.

## Christian World Pulpit

### Glimpses of Last Sunday's Sermons

#### FAITH OF GEORGE WASHINGTON.

Hebrews 11: 2.

"We want our country, like Washington, to believe in destiny, but a destiny of righteousness, to cultivate peace and frown on war, to insist that labor and capital shall be mutually helpful—wheels that look into one another—that equal rights shall prevail between man and man, and also man and woman, and in all things that we keep God uppermost."

(E. A. Rand, Watertown, Mass., Epis.)

#### A CHRISTIAN'S UNCONSCIOUS INFLUENCE.

Acts 5: 15.

"One's unconscious influence is the severest and surest test of the validity of his Christianity, as the clear sharpness or wavering outline of a shadow means the light near or remote."

(G. E. Martin, D. D., Lowell, Mass., Cong.)

#### THE ENLARGEMENT OF LIFE.

John 10: 10.

"Real success is measured by our spiritual substance and influence."

(J. E. C. Sawyer, Williamstown, Mass., Meth.)

#### THE CITY OF THE LIVING GOD.

Hebrews 12: 22.

"The city of the living God is the divine democracy liberating the forces of the soul, the church redeeming men to sonship, and God's propaganda of world-saving personalities."

(G. S. Eldridge, New Haven, Ct., Meth.)

#### THE HUMANITY OF CHRIST.

1 John 4: 1-3.

"(1) To the humanity of Jesus the gospel owes its charm and power; (2) his humanity makes his life of value as an example; (3) it is through his humanity that his divine dignity and authority are revealed."

(Rev. J. H. Selden, D.D., Greenwich, Ct., Cong.)

#### THE CHRISTIAN RACE FREE TO ALL.

1 Corinthians 9: 24.

"It is not a matter of favor who wins, but of fiber."

(Chas. H. Oliphant, Methuen, Mass., Cong.)

#### CHRIST OUR REFUGE.

Isaiah 25: 4.

"The only help for men, for communities, for nations, lies in the Christ. All laws, all plans, must fail unless he is sought and loved."

(F. W. Tomkins, Philadelphia, Epis.)

#### THE FLESH AND THE BLOOD.

John 6: 53.

"Not Christ the holy example, but Christ the indwelling strength; not Christ imitated, but Christ assimilated; not Christ the Son adored, but Christ the personal Saviour accepted; in this distinction, dynamic in the soul, is all the difference between a lifeless pietism and a living discipleship."

(Andrew Gillier, Troy, N. Y., Meth.)

#### THE EXHAUSTLESS FOUNTAIN OF GRACE AND BLESSING.

Colossians 1: 19; John 1: 16.

"In Christ's divine fullness every temperament, mood, condition finds complete satisfaction."

(C. H. Beale, Roxbury, Cong.)

#### TRUE INWARDNESS.

Psalms 51: 6, 1st. cl.

"Let one have truth in the inward parts, and let that truth have free course, he will be a true man—a incarnation of truth—a reflection, feeble to be sure, yet a reflection of him who declared of himself: I am the truth."

(H. H. Stebbins, Rochester, N. Y., Presb.)

#### THE PAULINE CONFESSION OF FAITH.

2 Timothy, 1: 12.

(Henry Baker, Christ M. E. Church, Pittsburgh, Pa., Meth.)

#### THE LIFE PERISHABLE AND THE LIFE PERMANENT.

1 John 3: 14.

"Man inherits two estates, one in the realm of the material, where death rules, one in the world of abiding life; his early home is in the first, but the energy of love translates the soul from the perishable to the permanent realm."

(C. E. McKinley, Rockville, Ct., Cong.)

#### NO POWER OF OURSELVES TO HELP OURSELVES: MAN'S WEAKNESS GOD'S OPPORTUNITY.

Matthew 15: 28.

"The moment of our greatest helplessness is the moment of our greatest strength."

(James S. Stone, Chicago, Epis.)

#### THE SOURCE OF SPIRITUAL STRENGTH.

Isaiah 40: 31.

"Self-denial is the first element in the Christian life. The genius of Christianity is the spirit of self-sacrifice."

(H. S. MacAyeal, First Congregational, Akron, O.)

## New Hampshire

Consulting State Editors: Rev. Messrs. S. L. Gerould, D.D., Hollis; Cyrus Richardson, D.D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

A Banker for  
the Churches

A valuable, but not generally known, provision of the State Home Missionary Society is that making it the legal custodian of the funds of such churches as choose to intrust them to it. The society aims always to have a skilled financier as its treasurer, and shrewd business men of the board of trustees are on its committee of investments. It often happens that in small churches there is no one sufficiently versed in money matters to make safe investments where the principal is sure to be returned. Some of our churches have lost a large share of their funds, now much needed, by a mistake of judgment in investing. The missionary society does for the church what a skillful banker would do, and that, too, without any commission. It would be well if more of our churches took advantage of this offered assistance.

### Increasing Benevolences

Some years ago a country pastor, after presenting the cause of foreign missions, told his people that he did not propose to take up a collection, but if any were disposed to unite with him in making an offering it could be handed him during the week. As a result the customary contribution was trebled.

The plan adopted by Rev. R. L. Swain of Laconia promises to be a pre-eminent success. It includes a remembrance of the six societies and the making of all offerings outside the church, so that Sabbath attendance as a factor is eliminated, and subscriptions are unnecessary. The parish is divided into groups of ten families, and a collector is appointed for each group. Collections are made once in three months, in the order of foreign missions, the C. H. M. S. and the A. M. A., respectively, for the first three quarters, and the other three societies for the fourth quarter. As a preliminary, an envelope, on which are printed the different objects and date of each contribution, is left in every home for every member of the family. In these each incloses the contribution without name. During the three months attention is called to the object of the next contribution, and about the middle of the third month the pastor preaches on the subject, leaving two weeks for the collectors to gather up the offerings and distribute envelopes for the next quarter. A short letter from the pastor is mailed to every family, or read by the collector, and *Congregational Work* is sent to every household.

The gathered envelopes are turned over to the pastor with a report as to the number of members in each family, and the number of envelopes received, and he invites the church committee, or collectors, with their husbands or wives, to the parsonage to count the money, after which refreshments are served. At the Sunday morning service a report is given of the number of contributors and non-contributors, the average gift per individual, the number and amounts of the larger gifts, and what part of the whole these constitute. Most of the contributions are a dollar or less, but there are a few fives and occasionally a ten.

A fourfold increase in the amount given, a large number of people at first astonished and afterward interested, and general approbation of the system are results of the trial thus far.

N. F. C.

### The Annual Statistics

The first of January census of the churches, sent to Secretary Anderson Feb. 10, shows a net gain in church membership of only twenty. This is not what we would like to report, but is more satisfactory than a loss. If we subtract the losses from the additions it shows a gain of fifty-nine. This discrepancy indicates that some one has been careless in reporting.

There has been a falling off of 1,385 in the total membership of the Sunday schools, and of 868 in the average attendance. If all the schools reported the membership of the home department, it is probable that these losses would have been more than covered.

The Endeavor Societies have lost 955. A few of our largest churches have disbanded these organizations, though one church has revived its society, which had been given up. On the whole, it must be confessed that there is a falling off in membership, whether or not there is in interest.

The charitable offerings, notwithstanding that a few churches have made unusually large gifts, indicate a shrinkage of \$13,658. This loss is shown most in contributions to education, home missionary, Sunday school and "Other" causes. While the loss in these charities has been so considerable, there has been a remarkable gain in legacies, the total amounting to \$101,182. Seven-tenths of this, however, is reported by First Church, Exeter, and the churches in Hanover and Milford. The home expenses were a little more last year than the year previous, but in a roundabout way it has been made known that salaries have been reduced.

S. L. G.

### Reclaiming Decadent Churches

Agriculturists have much to say about the reclamation of waste lands, either by drainage, irrigation or fertilization. Is it not possible that some similar course might be pursued with churches that have only a name to live, to bring them again to a state of healthy activity and productiveness? The population of many towns is steadily declining, and this is given as a reason for the low estate of the churches. But is the Lord's hand shortened that he cannot still save? Need the churches die? The history of four once feeble churches is an answer.

The towns referred to have been losing in population for more than fifty years. From 1870 to 1880 these churches were in a moribund condition; one was dropped, and it was about decided to drop the other three. All the towns maintained (?) churches of another denomination; two reported each two other churches. But into each of them was sent a live minister, and they were revived. Two of the towns now support but a single church, our own; the others maintain two. One of the churches has become self-supporting. The membership of three is still small, but they are in a healthy condition, and one has recently spent nearly \$500 in repairing its house of worship.

It is said in some quarters that such revivings as we formerly enjoyed cannot now be expected; but what except such a reviving would have brought these four churches to life, and what but a similar reviving can give life to many other churches now in the condition these were twenty-five years ago?

S. L. G.

### From the Capital

The alterations and enlargement of the chapel of First Church have been completed at a cost of \$4,336, all of which has been pro-

vided for by subscriptions, and a small balance is left. The size of the chapel has been more than doubled, giving ample room for years to come. It is fitted with all modern conveniences, with a large hall up stairs for the primary department of the Bible school. These improvements had been made necessary by the healthy growth of the society.

The formal opening was combined with the annual meeting, and nearly three hundred shared in the festivities. Reports indicated a very flourishing condition. Accessions were 19, on confession 14, making a total membership of 408. The Bible school numbers 452—next to the largest in the state. Brief addresses were made by the pastor, Rev. G. H. Reed, and others.

Mr. M. J. Fanning, superintendent of the Anti-saloon League of the state, recently resigned, to accept a call to labor in a similar capacity in the State of New York. Rev. J. H. Robbins, president of the league, succeeds him, having resigned his pastorate of the Pleasant Street Baptist Church of this city for the purpose. Ex-Gov. David H. Goodell has been appointed to the presidency of the league to fill the vacancy thus made. The league has already helped the cause of temperance by championing the enforcement of the prohibitory law, and by creating a healthy public sentiment for its perpetuity. More than 700 saloons have been closed, and it is the settled purpose of temperance workers to prevent any backward step. It is reported that a movement has been started to work for the election of members to the next legislature who are in favor of license, with the avowed purpose of repealing the present law and replacing it with a license law. Thus forewarned, the friends of temperance should not be caught napping.

N. F. C.

### Beyond the Mountains

At Bath Rev. Walter H. Woodsum leaves to accept a call to Hampstead after three years of faithful service. During his pastorate the spiritual condition has improved, as has also the people's knowledge of the Scriptures. Though, owing to a thorough revision of the roll, the membership has nominally declined, the real working condition of the church is better than formerly, the accessions during the present pastorate being of a good type. Though the village is small, yet over \$2,000 has been laid out in renovation of the meeting house and other improvements, all but \$400 of which came from the community.

Lisbon is showing fresh vigor under its new pastor, Rev. J. B. Sargent. The Sunday school membership has doubled, a Junior Endeavor Society of sixty has been formed and a cottage prayer meeting started. At Dalton, where for years the church has been declining, the new pastor, Rev. H. H. Colburn, has been heartily welcomed. Children's meetings have been started and the Sunday evening service has been revived.

Colebrook has seen more of spiritual interest this winter than for years, and congregations are larger. A promising Junior Endeavor Society has been formed. At Bethlehem, where the annual influx of summer visitors brings—along with income—distraction from spiritual things, there is much encouragement through the coming of young people into the church and a marked spirit of fraternity. The new Christian Union, replacing a defunct Y. P. S. C. E., numbers about forty.

W. F. C.

When men get together in a friendly way, they drop into anecdotes, as boys take refuge in games.—J. J. Spalding.

## In Various Fields

### Suburban Worcester

A survey of the towns surrounding Worcester finds all but one happily supplied with pastors doing faithful work, in some instances with gratifying results. The church in Spencer, bereaved last year by the sudden death of its brilliant and beloved young minister, Rev. Sherman W. Brown, is still on the lookout for a pastor.

Spencer is a town of 7,000 people, has two Catholic and four Protestant churches, the Congregational being much the largest and one of the strongest country churches in the state, with a membership of nearly 400, a Sunday school of 340, an Endeavor Society of 115 and a vigorous Men's League, which claims to be the first of such organizations.

Leicester has labored under the disadvantage of worshiping in a hall since the destruction by fire of its historic building nearly two years ago. A new stone edifice is now in process of construction, to cost, with furnishings, between \$40,000 and \$50,000, all of which is assured. Rev. D. C. Reid is in the eighth year of his pastorate.

The little church on Paxton Hill surrendered Rev. G. W. Clark to Brooklyn, Ct., last summer, after three years of good service, during which the church was extensively repaired and a vigorous C. E. Society organized, which now takes charge of the Sunday evening service. Rev. G. H. Pratt of Charlemont became pastor in November and a faithful ministry is assured.

The seventeen months' ministry of Rev. G. B. Frost and his wife, also an ordained preacher, at Rutland has been of such remarkable fruitfulness as to be hardly equaled by any country church in the state. The conditions were a country parish widely scattered and of plain farming people. Without evangelist or extra services, a deep revival spirit has quietly swept the town. With a resident membership of about 125, sixty-two have been received, mostly on confession, forty coming from the Sunday school and others being heads of families, young business men, the very best blood and strength of the town. The church has been greatly strengthened in all departments, and a beautiful \$4,000 parsonage has been built.

Rev. J. E. Dodge and the church at West Boylston are holding their own heroically, worshiping in the old edifice, soon to be removed by the Metropolitan Water Commission. Plans are drawn for a new building on the old common, which would have been completed before this but for some legal obstacles soon to be removed, and the new edifice will be begun in the spring.

Rev. S. B. Cooper enters upon his fourth year at Boylston Center with a good showing in a difficult field. A section of this town will be absorbed in the Metropolitan water basin, which means reduced population and resources. Still the church has kept its number, and the Sunday school shows an increase both in membership and average attendance, and reports a balance of \$50 in the treasury. New interest has been infused into the mid-week prayer meeting by the people proposing subjects and texts for consideration. A happy feature is the annual reunion and turkey dinner, an all day gathering, when a hundred or more people from Worcester return to the church of their childhood, and with the residents renew their loyalty to the old church.

Holden steadily goes on under the faithful pastorate of Rev. T. E. Babb, now in the tenth year of his pastorate. The auditorium and church parlors have been repaired and refrescoed at an expense of \$500, most of which was subscribed by the people. A gift of \$500 has been received. The church is incorporated and supported by voluntary offerings.

Rev. A. H. Sedgwick has just completed his

first year at Shrewsbury. The church has raised, besides current expenses, \$1,300 to pay off its debt. More and more Worcester business men are buying Shrewsbury farms for summer homes.

Quiet Auburn, in its cozy new church building, is doing a steady work under the scholarly ministry of Rev. C. M. Pierce, formerly an instructor in Williams College, and now in the twelfth year of his present pastorate. This church usually remembers all six societies, besides other objects, in its benevolent gifts. This town is rapidly becoming the suburban residence of both business and working men of Worcester.

Rev. G. P. Eastman enters upon the twelfth year of his pastorate at Second Church, Millbury, with a record of substantial progress. The ladies' society raised funds and built an addition to the church to be used as a kitchen, and a new heating plant has been installed. The pastor has just organized a men's club to discuss topics of the day.

E. W. P.

### A Decade Pastorate at Gardiner, Me.

The church of Gardiner, Me., opened Feb. 6 an attractive and well-equipped parish house. This date marked the completion of ten years' service by Rev. Langdon Quimby. Imbued with the progressive religious spirit of the day, Mr. Quimby has striven to bring his people to a broader view of the duties and responsibilities of the church; and to secure their co-operation in a larger and more varied ministry—one that would meet the social, physical and intellectual as well as the spiritual needs of men. Without neglecting the usual pastoral activities, he has organized and conducted classes for the study of art, history and political science, carried on a debating club of young men, and in various other ways has made the church the center of cultivated Christian intercourse. In the local charitable and philanthropic agencies he has taken an active interest, co-operating and supplementing them both personally and through his church as opportunity offered. A field that was deemed to the city a few years ago, for the free use of its youth in athletics, had been purchased and fitted up with money that he had taken the lead in securing. That he has succeeded to a considerable extent in inspiring others with his ideals of a social ministry supplementing a spiritual ministry the parish building bears witness; for this addition to the church's equipment was not made until it

had become so necessary that its erection was almost inevitable. Thus the structure itself may be regarded as, in a certain sense, the fruition of a ten years' pastorate.

The house consists of a part of the regular church edifice and a rear addition. The main floor, which was formerly the floor of the basement vestry, is divided into assembly-room, parlor, library and kitchen. From the assembly-room two or three steps lead up to the rear part, where are to be found the principal social room, pastor's study and dressing quarters. All the rooms in both sections are so connected by folding doors and draped openings that they can be thrown into one large space. Several open fireplaces give a cozy character, and the furnishings of rugs, pictures and easy-chairs—gifts from members of the church and society—emphasize the general air of comfort and homelikeness. Altogether the arrangement is unique and admirably suited to the social needs of the church.

But the social ministry of the church has not been developed at the expense of the spiritual. During Mr. Quimby's pastorate more than one-third of the present members have been received. The Junior Endeavor Society is one of the largest and most active of its kind in the state, and a Senior Society, organized nearly ten years ago, has always been an active force. For the last two years this older society has taken charge of the Sunday evening service, leaving the pastor free for other duties.

Mr. Quimby came to Gardiner soon after his graduation from Andover Seminary, and hence has had no other pastorate. At Phillips (Andover) Academy he was valedictorian of his class, and studied at Harvard until serious illness compelled him to leave shortly before the end of his Senior year. Since coming to Gardiner he has received a degree from Bowdoin.

With its enlarged equipment and the broader spirit and quickened zeal of which this is the outward evidence, the Gardiner church seems to be entering upon a period of increased activity and fruitfulness. W. I. C.

### Two Installations in Essex North

Though it was earnestly hoped that the two Congregational churches in Georgetown would unite, and during the past year many meetings were held and committees appointed for this purpose, they have decided to dwell apart. On Feb. 5 Memorial Church ordained



PARISH HOUSE, GARDINER, ME.

and installed as its pastor Mr. D. F. Atherton of Augusta, Me. He was trained in the schools of that city, in Bowdoin College and in Bangor Seminary.

Mr. Atherton is a young man of excellent spirit, and his earnest paper showed hospitality to modern theological thought. The sermon, by his old pastor, Rev. J. S. Williamson, was characteristic of the preacher, who is leading the North Church of Haverhill in the front ranks of benevolence and Christian activity, evidence of which is seen in the fact that the church is now supporting three missionaries. The charge to the people was by the former pastor, Rev. C. J. Tuthill, now of Sanford, Me.

The week following Rev. George H. Hubbard, late of Enfield, was installed over Union Church, Haverhill. Mr. Hubbard is a Canadian, and a graduate of Dartmouth College and Hartford Seminary. He was pastor at Norton for nine years, and is a writer of some note.

Rev. Daniel Evans preached a masterly sermon on The True Function of the Church. The charge to the pastor was by Prof. O. H. Gates of Oberlin, now residing in Andover. The coming of Mr. Hubbard has greatly strengthened Union Church and given it work a new impetus. G. W. C.

### A Year in Barnstable Conference

While many communities show a diminishing population, and available material for increasing the churches is lamentably small, yet numerically our church membership has undergone little change. Amid the declension of Sunday schools throughout our land, only five among us report actual loss, while six report substantial increase. At Orleans a barge is employed to carry Sunday school children who live at a distance, the expense being met by the Endeavor Society and by a collection taken at an annual Sunday evening concert in the summer.

The discontinuance of the Endeavor Society at Hyannis is regretted, as it had been regarded as especially strong and active. It has been replaced by a Young People's Christian Union, which will undertake a wider scope of work. Students from the normal school are interested in the new society. It has also been thought best to give up the Junior Endeavor Society, which has been carried on successfully the past year. On the other hand, a promising Junior Society has been formed at Harwichport.

### MATERIAL PROSPERITY

In this respect some of our churches have reason to rejoice. Provincetown and Orleans have each received a legacy of \$1,000 and their respective Sunday schools \$200 each, all from the same source. West Barnstable, from the daughter of a former deacon, has received \$400, and North Falmouth \$100, which has been used for a new furnace. Falmouth has paid a debt of \$350 and raised money for needed improvements on church and parsonage. West Barnstable has raised and spent \$300 for church repairs, and will ask \$25 less from the missionary society this year. Cotuit has put the conduct of the Sunday evening service into the hands of a committee of three, who are to provide special music and plan with the pastor for interesting programs and speakers. The pastor believes in putting the responsibility for the success of the services more fully upon the church itself.

Nantucket has been deprived for several months of the ministrations of its pastor, Rev. Walcott Fay, because of his serious illness. Wellfleet has lost three deacons and a number of other worthy members.

Seven of our churches gave to all six of our societies last year, a gain of three over the year previous. In total benevolences there has been a gain of nearly thirty-three per cent., a most encouraging advance.

### SPIRITUAL INTEREST

Some churches have special reasons for gratitude and encouragement in the manifest presence of God with saving power. The church at Falmouth has been greatly quickened and increased. The average attendance at the midweek prayer meeting has risen from thirty to about fifty. Nineteen members have been received, twelve on confession. Harwich feels a growing interest in personal religion and desire for the conversion of others. The children are showing in their lives the results of work in their behalf. At Hatchville nearly all who attend the morning service remain at its close to study God's Word.

To all our churches the great problem presents itself of how to induce those who seem piously inclined but are not pious to make a definite personal choice and to identify themselves with Christ. E. H. S.

### Aid for the Tsilkas' Work

At the winter meeting of the local conference of six churches held at Jewett City, Ct., Rev. H. A. M. Briggs of Waverly Church, Jersey City, N. J., a classmate and intimate friend of Mr. G. M. Tsilka, whose wife has been in captivity with Miss Stone, gave a clear and interesting account of the life of the Tsilkas, of their plans and their interrupted work for the Albanians in Turkey. Mr. Briggs proposes to raise \$1,000 to establish this work on a firm basis, and seeks the co-operation of all interested and willing to contribute. He is heartily indorsed by Secretary Creagan of the American Board. While the work of the Tsilkas has thus far been independent, it has received the moral support and sympathy of the Board, and it is expected that it will be adopted by them when funds are available for the purpose. E.

### Congregational Cleveland

#### CHANGES

After nine years of fruitful service with Madison Avenue Church, Rev. D. T. Thomas, greatly beloved of his brethren, removes to Youngstown, to enter upon the pastorate of Plymouth Church. At Union Church Rev. C. H. Lemmon terminates a faithful ministry of seven years, which through his relations to the club and the City Missionary Society has touched the whole life of the churches. Franklin Avenue, just as it reached its silver anniversary, found its new leader in Rev. B. F. Bolter, who commends himself to his own people and the larger fellowship.

#### THE CHURCHES

Euclid Avenue, waiting till spring for its parish house, fills to its limit its beautiful auditorium, enters the year with 933 members and rejoices in the splendid record of its Women's Association, raising in the broken year just passed \$3,500. At Plymouth, Dr. Wood increases in the second year of his pastorate the great audiences of the first year. Kinsman Street began 1902 with a membership rally, gathering ninety per cent. of its people. By favorable re-location, sale of part of its property, gain in local constituency and building of an attractive chapel, it has fairly entered upon a new epoch in its history. Pilgrim, with about 900 members and a steadily growing work, wisely adapts itself to changing conditions, and is easily the model for all churches of its kind. Park raised \$3,000 in 1901, paying all old debts as well as current expenses, and received more members than in the five preceding years. Hough Avenue finds in its new "open church" a great added religious power, especially over men. Its 650 members are more than its sittings, and it must complete its building. Rev. C. W. Carroll is one of the happy pilgrims of the Celtic, to the Holy Land. The Trinity ladies

use the \$750 raised by their bazar toward the \$3,000 soon to be paid on the debt, which will make over \$20,000 raised by them in eight years. Lake View has nearly 300 members, five of them ministers, and last year raised \$2,200. Collinwood has Cadets, a Boys' Choir and a Men's Club. East Church has grown to seventy, and relieves the City Missionary Society of a considerable part of the pastor's salary. North will soon be added to the list. Its Sunday school already overflows the room, and plans are well matured for a pastor. Cyril Church, Bohemian, takes the place of Cyril Chapel of Bethlehem Church, with a complete organization.

### THE COMMON SERVICE

The Ministers' Meeting for February was notable for addresses by a Methodist, a Presbyterian and a Baptist, emphasizing each the peculiarities of his own doctrine and polity, Dr. Mills representing the Congregationalists. The club has heard Dr. G. F. Wright, an honored and long-time member, in a deeply interesting address on Geographical Confirmations of Pentateuchal History, and Dr. Bradshaw on Forefathers' Day on The Transient and Permanent in Our Pilgrim Heritage, a noble and weighty message. The City Missionary Society, under Superintendent Swartz, increasingly magnifies and justifies its calling in the opening of new fields, and the laying, under great present stress, of large foundations for years to come. J. G. F.

### From Minnesota

Rarely have Minneapolis Congregationalists had their sympathies so called upon as through the sudden death of Herman Rogers, son of Rev. S. J. Rogers. This young man,

Continued on page 328.



This young lady is looking into the baking powder question in a practical way. She will find that, using Cleveland's Baking Powder, and a Cleveland receipt book, she can make cake and rolls finer than the baker's and save half the cost.

Besides, she will be sure that they contain no alum and are absolutely pure and wholesome.

## From Minnesota

(Continued from page 327.)

the pride of his parents, in the beginning of a successful business career, was instantly killed in a runaway accident. At the funeral in Pilgrim Church the churches and ministers gathered from all parts of the city to express their sympathy for his family and the parents so suddenly bereaved. The Ministers' Meeting passed resolutions of sympathy.

Rev. J. E. Ingham, who has shown marked organizing ability in connection with the Sherburne field, has been called to succeed Rev. W. L. Sutherland as superintendent of the Sunday School and Publishing Society for Kansas. In the earlier part of his life Mr. Ingham was successful in business enterprises, which he left later for the ministry. His administrative power has been recognized by his brethren, and our congratulations are extended to the Kansas brethren on this choice for an important part of their missionary work. Mr. Ingham is the third gift of Minnesota to sister states for the work of the Sunday school superintendency, Rev. W. L. Sutherland of Kansas and Rev. J. C. Huntington of Texas being the other two. R. P. H.

## The Call from India

FOR THE SUPPORT AND INDUSTRIAL TRAINING OF 3,300 FAMINE CHILDREN

Sums of varying amounts have continued to reach the rooms of the American Board, some of them marked "thank offerings" and others from those who from their own experience feel tenderly toward the orphaned. Up to Monday noon, Feb. 24, about \$2,900 have been given. Send all contributions to Frank H. Wiggin, treasurer American Board, Boston, marking them "For the Indian Famine Children."

## How English Officials Regard the Movement

I have seen all your institutions, with the exception of your experimental farm. The mission is housing, feeding, clothing, educating and teaching a trade to some 1,500 children [at Ahmednagar] whom the famine has bereft of their parents. What, perhaps, pleased and impressed me most was the conviction that your training of these children is proceeding upon the right basis. The money spent upon these children is being spent to the fullest advantage, and I sincerely trust that the scope of this great work, inaugurated during the famine, may not have to be curtailed for want of funds.—A letter from B. A. Brandon, I. C. S., acting collector and magistrate, Ahmednagar, to Rev. R. A. Hume, D. D.

I have the honor to acknowledge with thanks the receipt of your interesting memorandum showing the excellent work which your mission is doing in the industrial training of the famine children it is supporting. I have seen this work with my own eyes, and am happy to testify to its exceeding value. . . . The work is not of temporary, but of permanent, usefulness in helping on that development of industries which will yet be the salvation of the country.—From Collector and Magistrate A. F. Macconochie, I. C. S., in an official letter to Rev. L. S. Gates, Sholapur.

## What Specific Sums Will Do

\$1,000 will support	50 children for a year.
\$1,000 will support	10 children for five years.
\$100 will support	5 children for one year.
\$20 will support	1 child for one year.
\$10 will support	1 child for six months.
\$5 will support	1 child for three months.
\$1 will support	1 child for two weeks.

# The Spring Medicine

## is Hood's Sarsaparilla.

In thousands and thousands of homes—in cities, towns and villages—three doses a day of this great medicine are now being taken by every member of the family.

In some homes, even the visitor is given a teaspoonful with every meal.

Why such wide and general use? Because Hood's Sarsaparilla has proved itself by its wonderful effects in cleansing the system of all humors, overcoming that tired feeling, creating appetite, clearing the complexion, giving strength and animation, the best of all Spring medicines, so that it is *par excellence* the Spring Medicine.

## Take It

"Hood's Sarsaparilla is a grand blood purifier and health restorer. My husband and I take it through the spring months and find it just what it is represented to be."—Mrs. D. M. CHANDLER, Burnham, Maine.

Accept no substitute for Hood's Sarsaparilla

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A Monthly Publication of the American Missionary Association

It presents fresh information from many mission fields. Articles attractively illustrated representing institutions, churches and homes. Problems of national importance ably discussed by specialists.

It is of interest to every Christian patriot in the land. Subscriptions are solicited for the new year at fifty cents each.

Address Editor, American Missionary, Congregational Rooms, 4th Avenue and 22d Street, New York City, N. Y.

## Educational Notice.

A subscriber of ours, a prominent business man of Boston, writes that he will be very glad to hear from any ambitious reader of *The Congregationalist* who desires to study Mechanical, Electrical, Steam or Textile Engineering and has not the opportunity to attend school. This gentleman, whose name is withheld at his request, has at his disposal a few scholarships in a well-known educational institution for home study, the only expense being the actual cost of instruction papers and postage. Write to W. L. B., Box 3737, Boston, Mass., for particulars if you are ambitious and in earnest.

**WANTED**—Young men and women in each county. Good pay and steady employment. Call, or address WILLIAM E. DRAKE, 150 Fifth Avenue, New York.

## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

BOSTON AUXILIARY AMERICAN MOALL ASSOCIATION. Mission work in France. Treasurer, Miss Edith Stearns, The Charlesgate, Beacon Street, Boston.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 10 A. M.

THE B. Y. W. C. A. will hold its annual meeting Monday, March 3, at 2.30 P. M., in the Berkeley St. building. Mrs. W. S. Stewart, of Philadelphia, will make the address. ISABELLA B. PRATT, Ass't. Treas.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

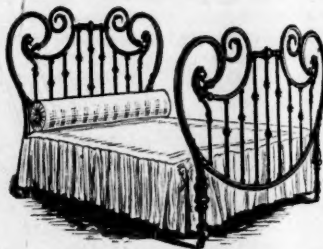
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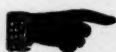
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## Church Happenings

**BROOKTON, MASS.**, Porter is enriched by a bequest of \$1,000 from the late Fidelia R. Faunce, the income to be used in sending the gospel to foreign lands.

**CAMBRIDGE, MASS.**, First.—Mr. Edwin D. Mead, who has recently returned from abroad, lectured, Feb. 18, for the Shepard Historical Society on A Pilgrim to Puritan Places.

**FRANKLIN, MASS.**, First has adopted the Creed of 1883 and by a ballot vote of 194 yeas and 1 nay changed the qualification of church membership from absolute assent to a creed to Christian experience and purpose. Rev. I. W. Sneath is pastor.

**MARTINS FERRY, O.**, Aetnaville (Welsh), on account of a shift of population, due to changes in the mills, has decided to erect a \$10,000 building in the central part of the town. Subscriptions aggregating \$2,500 have been raised and an \$1,800 lot has been secured.

**ONAWA, I.**, has dedicated a handsome modern edifice, costing, with furnishings, \$12,668. Dr. F. N. White preached the sermon; Rev. C. N. Lyman, a former pastor, presided and Secretary Douglass and neighboring pastors participated. The new organ was installed with a recital.

**PENACOOK, N. H.**—The choir, assisted by their friends, making a chorus of sixty voices, rendered the cantata Queen Esther, Feb. 10, 11. The proceeds increased materially the fund for a new organ.

**SAN FRANCISCO, CAL.**, Sunset, a plucky little church, dedicated a new building Feb. 2.

**STRATHAM, N. H.**—Rev. G. E. Lake has organized a Boys' Club of thirty-five members. The meetings will be devoted in part to the discussion of practical, political and literary questions.

**SULLIVAN, O.**, doubled its benevolence by the pledge card system, and received twenty-three members.

**USAGE, I.**, dedicated a massive \$31,000 structure Feb. 14-19. One evening was given to a recital on the fine pipe organ, the gift of Mrs. J. A. Smith; another evening to the children, and one each to the young people, the Fellowship of the Churches, the Social Life and the Spiritual Life. President George of Chicago Seminary, President Bradley of Iowa College, Secretary Douglass and Professor Gist, former pastors, with neighboring clergymen, helped on the rejoicing with addresses. The artistic souvenir program is enriched with cuts of the ministers and buildings the church has had. Rev. B. C. Preston is now pastor.

## Record of the Week

### Calls

**ANDRUS, J. COWLES**, Saugerties, N. Y., to Smith's, Mass. Accepts, and has been at work some months.

**BAKER, ERNEST L.**, Center Harbor, N. H., accepts call to North Wear.

**BOOTH, M. H.**, Grand River and Madison Co., Io., First, to add Beulah to his field.

**BOND, ANDREW**, Park Rapids, Minn., to Verndale. Accepts.

**BOYD, A. M.**, to Tilbury, Can., where he has been supplying. Accepts.

**BRISTOL, FRANK L.**, Uxbridge, Mass., to Candor, N. Y. Accepts.

**CHAFEE, F. M.**, Chicago Sem., to Stuart, Io.

**CHRISTIE, GEO. W.**, Union Ch., Amesbury, Mass., to Second Ch., Ossipee, N. H. Accepts, to begin work April 1.

**DEAN, FRED'K A.**, De Witt, Io., to Tripoli. Accepts.

**FOSTER, JOHN**, lately of Springfield, Neb., to Lyons, Io. Accepts, and is at work.

**GRAVES, ARTHUR G.**, Chicago Sem., to Kirkland, Ill. Accepts.

**JUNKINS, GEORGE C.**, Wolcott, Vt., to Wacousta and Delta, Mich. Accepts, and is at work.

**MCDUGALL, GEO. L.**, Garden Prairie and Slater, Io., to Gowrie. Accepts.

**NORTON, STEPHEN A.**, San Diego, Cal., to First Ch., Woburn, Mass.

**RHODES, B. J.**, to Steamboat Rock, Io. Is at work.

**SMITH, GEORGE L.**, Red Oak, Io., to Newton. Accepts.

**STEVENS, J. MERLE**, Pacific Ch., Chicago, to Waveland Ave. Ch., same city.

**TRIAL, PETER J.**, Grand View, Io., to Fort Atkinson and New Hampton, German ch. Accepts.

**THOM, A. ALEX.**, Lake Park, Minn., to associate pastorate, Alexandria, for out-station work. Accepts, to begin work April 1.

**TUPPER, LELAND E.**, Prin. Hiawatha Academy, Kan., to Salina.

**VAN LUYEN, S. A.**, Gillette, Col., to Olivet Ch., Denver. Begins work at once.

**YAGER, GRANVILLE**, Braintree, Mass., to Rindge, N. H.

## Ordinations and Installations

**BACON, WILLIAM A.**, t. Springfield, Mass., Feb. 19. Sermon, M. W. Jacobus, D. D.; other parts, Rev. Messrs. G. W. Winch, Allen E. Cross and D. B. Pratt.

**BOHN, WM. F.**, Oberlin Sem., o. Siloam Springs, Ark., Feb. 18. Sermon, Rev. A. M. Beman; other parts, Dr. A. K. Wray.

**NOYCE, JOSEPH C.**, o. Irvington, Neb., Feb. 12. Sermon, Dr. Hubert C. Herring; other parts, Rev. Messrs. H. Bross, F. A. Hatch, L. S. Hand and P. A. Sharpe.

**PORTER, ELBERTS.**, t. Stockbridge, Mass., Feb. 25. Sermon, Rev. John De Pen; other parts, Rev. Messrs. W. W. Curtis, Fred'k Lynch, L. D. Bliss, A. F. Pierce, P. T. Farwell, R. D. Mallory, H. K. Job.

## Resignations

**BRINTNALL, WALTER A.**, Little Rock, Io., closing a six years' pastorate.

**CHASE, JAMES B.**, Ocheyedan, Io. Residence after April 1, Sioux City.

**CLARKE, ALMON T.**, Ch. of the Covenant, Shelby, Ala., after a pastorate of eleven years, to take effect April 1.

**CRIPS, PHILIP M.**, Alba, Mich., to take effect March 23.

**EBY, ALBERT B.**, Wacousta and Delta, Mich. GORDON, CHAS. E., Lyme, N. H., after eleven years' pastorate, to take effect May 25.

**HARDY, MILLARD F.**, Townshend, Vt., after nine years' service, to take effect the last of March.

**HORTON, T. E.**, McIntosh and Fosston, Minn.

**HUNT, GEO. L.**, Staples, Minn., to take effect the last of April.

**JOHNSON, GEO. H.**, John St. Ch., Lowell, Mass., after about ten years' service.

**KING, WALTER D.**, Ceresco, Mich.

**LANDERS, WARREN P.**, superintendency of circulation for The Congregationalist, to take effect May 1.

**LANSBOROUGH, JOHN T.**, Runnells, Io.

**MILLIKAN, SILAS F.**, Anamosa, Io., after nine years' service.

**MILLS, CHAS. L.**, Fredonia, Kan., to take effect March 31.

**SAVAGE, JOHN W.**, Stanton, Mich.

**SMITH, J. FRANKLIN**, Leigh, Neb., withdraws resignation.

Continued on page 331.



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treat  
that  
makes  
the meal the merrier

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Butter  
Wafers*

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**500 Second-hand Wheels**  
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of the great preacher are now issued by **BOOKS**  
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## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON,  
FEB. 21

Mrs. Samuel Lane Loomis, presiding, gave the thought of the one fold, the one Shepherd, with especial thought of the missionaries.

Mrs. Judson Smith brought the sad tidings of the death of Mrs. Lucius O. Lee at Marash. Before her marriage, as Clara Hamlin, daughter of Dr. Cyrus Hamlin, she returned to the scenes of her childhood in Constantinople, and for several years was a most efficient teacher in the Constantinople Home, now a college. As Mrs. Lee, missionary wife and mother, she has been ready for good work in her station in the interior of Turkey.

The Zulu mission claiming special attention, a letter was read from Miss Price, giving an account of her return journey and welcome after her recent furlough. Incidents by the way were a visit to the school at Wellington, a call upon Rev. and Mrs. Andrew Murray, and the memorial service for President McKinley at Durban. Of her arrival at Inanda Seminary, she says: "Twice the girls had gone out to meet the carriage, only to find Mr. Pixley alone, and this time we surprised them. The place looked very beautiful as we came near. Our fine American flag was waving in the breeze; the girls with bright faces were gathered on the verandas, and as Mrs. Edwards and the others came forward to meet me the girls sang their songs of welcome—one in English, one in Zulu. My room looked very inviting, with flowers and green vines and a 'Welcome' over the bureau. It was a very pleasant homecoming." "Mrs. Edwards has added considerably to the school farm since I left." "Four new girls have come the last week. One is from Table Mountain and has been very cruelly treated in her heathen home because of her desire to learn and to be a Christian. She still has the marks of the beatings she has received. She is a large girl, sixteen years old, I should think. The other three are from far up in Zululand and were a week on the way, sleeping in the bush and getting food as they could. Some Christian native helped them with money to take the train when they reached it. They, too, are grown-up girls, quite untaught and in heathen dress. One said she had been a few days at some school in Zululand, but was followed and taken home. Very likely they will be followed here by some angry relative, but I hope we may be able to keep them."

Miss Ireland has written later of the prevalence of fever, so that the school had to be closed. The teachers were busy caring for the sick ones, trying to save the expense of nurses. The mother of one, a witch doctor, came, determined to take her child away, but was quite impressed with the row of clean, white beds, and the exhortation of one of the girls, "If you want to show your thankfulness, you will leave her."

Mrs. Schneider read extracts from letters from Mrs. Fuller and Mrs. Papazian, giving an account of a revival at Aintab, where Dr. Schneider succeeded in obtaining a firman for the building of the first Protestant church in Turkey.

Next Friday Rev. Mr. Bunker will make an address.

Many of the Edinburgh students who cannot be tempted inside a church go to Mr. John Kelman's meetings, held in a theater opposite the college buildings. The work has accomplished so much that Mr. Kelman has been called Henry Drummond's successor.

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ING 10 MONTHS

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## The Business Outlook

The renewal of severe winter weather has retarded spring business to some extent, but this has been compensated for by a more active demand for winter clothing, heavy boots and shoes, rubbers and coal. The snowstorms which have prevailed over a wide area have, in a word, resulted in an extensive re-order business for heavy-weight goods. There has been no recession of enthusiasm, however, with regard to the future of spring trade, and merchants and manufacturers are everywhere talking in a very hopeful and confident strain. The price level for the majority of commodities is one of great firmness, and in some directions advances are expected. The most notable exception is cereals, where prices have yielded somewhat, owing to the splendid outlook for winter wheat and to the abundance of moisture which usually presages abundant harvests of all grains.

The wool market in Boston is in a satisfactory position, viewed broadly, and the demand for woolsens is keeping the factories busy. As regards the cotton goods situation, it is more "spotty," the reports from Southern centers leaving considerable to be desired. For boots and shoes there is a large forward movement, and lumber is firm and in good demand. Widespread activity still rules in the iron and steel industry, the enormous domestic consumption rendering the decline in our foreign exports without practical effect. Of course, if there should be a noteworthy diminution in the domestic consumption, the effect would probably be over-production.

The money market continues easy, but there are several experts who adjudge that between now and April 1 there will be a spasm or two of stringency. Collections throughout the country are good, with perhaps the South excepted. Bank clearings and railroad earnings maintain enormous totals, which constitute a proof of the large volume of general trade. The security markets last week received a considerable jolt from the president's action in connection with the Northern Securities case, but upon calmer consideration it is realized that this now celebrated merger case may as well be settled definitely for all time. There is a disposition in Wall Street to work up a spring boom in stocks, but if such should be accomplished holders of securities would do well to exchange their holdings for cash, for it is not to be denied that the general selling price of all securities is extremely high.

## Andover's Memorial to Professor Churchill

The opening of the Churchill Memorial Room Feb. 20 is a distinct step forward. At an alumni meeting it was proposed that Andover should have a room for social purposes, and about \$100 was subscribed. Later it was suggested that the memory of Professor Churchill would be best honored in some such way. The appropriateness of the idea appealed at once to all who had known Professor Churchill, and in less than a fortnight much more than was thought necessary had been given. With the surplus funds the interior of the seminary church was decorated and a president's office fitted up. The rest of the money proved ample to carry out the original intention.

The old reading-room in South Phillips Hall was completely renovated. Floor, ceiling, walls, chimneys, window casements and seats

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#### Take Horsford's Acid Phosphate.

Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

—all were made new. A fireplace was put in. The walls were tinted. Red leather window cushions were put in the eight broad window seats. The furnishing throughout is in oak, with Austrian finish. Opposite the entrance is an admirable picture of Professor Churchill, and over the fireplace is the tablet which will give to the room its distinctive character. It was composed by Dr. Donald of Trinity Church, Boston, and reads thus:

To the beloved memory of  
John Wesley Churchill  
Doctor in Divinity Professor in this Seat of  
Religion and Learning  
For the Space of two and thirty years  
A Preacher of Righteousness.  
Magnanimity, Serviceableness and Grace  
Made a Nature Gifted and Tender  
A Power for Peace, a Fountain of Good.  
He Taught Men How to Make Truth Winsome  
1839-1900.

At the formal opening Thursday a reception was held, Professor and Mrs. Taylor and President Day receiving. Then came addresses by Professors Taylor and Hincks.

## Record of the Week

(Continued from page 329.)

WHEELER, EDGAR C., W. Yarmouth and Hyannis, Mass., to take effect May 31.

### Dismissions

BAKER, ERNEST L., Center Harbor, N. H., Feb. 9.

### Personals

WATERS, NANCY M., has not accepted his call to Union Ch., Worcester, Mass., and his people at Binghamton, N. Y., are united in protest against his leaving.



## Giant Flowering Caladium

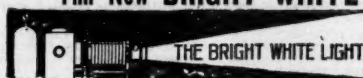
Grandest foliage and flowering plant yet introduced. Leaves 3 to 5 feet long by 2 or 2 1/2 feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms, 12 to 15 inches long, snow-white, with a rich and exquisite fragrance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls, or conservatories, it rivals the choicest palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year, and will astonish every one with its magnificence—so novel, effective, free growing and fragrant.

Fine plants, which will soon bloom and reach full perfection, 25c, each; 3 for 60c.; 6 for \$1.00 by mail, postpaid, guaranteed to arrive in good condition.

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## CURED AFTER MANY YEARS

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1877 FOR 25 YEARS 1902  
We have successfully treated all forms of  
**CANCER**  
Without the use of the knife. As a result



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has become the largest and most elegantly appointed private institution in the world for the treatment of a special class of diseases, and has no rivals.

All physicians are cordially invited, as our guests. Upon receipt of a description of any case of Cancer or Tumor we will mail, prepaid and securely sealed, THE MOST VALUABLE AND COMPREHENSIVE TREATISE ever published on this special subject, and will give you an opinion as to what can be accomplished by our method of treatment, and will refer you to former patients.

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A "Just as Good" View Point

In the matter of religious newspapers, as with many advertised commodities, there is always offered to the public something "Just as Good."

In the world of religious newspapers it is also true that the substitutes offered are not always "Just as Good." The superior papers have few rivals. The money expended for them goes farther than a smaller price paid for an inferior journal when their influence upon the moral, intellectual and civic life is duly considered. And if the harmful effects which follow include the destruction of a taste for the best reading, this, too, would be another result of accepting an alleged "Just as Good."

We might speak for ourselves, but there is little need—some who have proved the truth of our caption speak for us:

I value it far more than any other religious periodical.—California.

I was brought up on The Congregationalist, but did not like it for a time; now I feel free to say that it is the best denominational paper I know.—Rhode Island.

Some take the cheaper papers, thus lose the merit made by the difference in price.—Colorado.

Out of the six papers I receive yours takes the lead, and the six are the best the country affords.—Massachusetts.

I can't help referring to it often, in prayer meeting and sermons. I find it more helpful than any other publication that comes to me.—Illinois.

I wish to express my appreciation of its vast improvement, and cannot find it equal as a religious publication in breadth, strength and ethical quality.—Washington.

Have you any friends who are using a Substitute Paper for one that can thus be described? If so, let us send them our own, which is "Just as Good," at least. They may discover that it has qualities which will make it worth more to them than any other.

Yours, THE CONGREGATIONALIST,  
Warren P. Landers, Supt. of Circulation.

## The Church Prayer Meeting

Topic, March 2-8. The True Fast. Matt. 6: 1-18; Isa. 58: 1-14; Matt. 9: 9-17; Ps. 77: 1-20.

Is fasting obligatory? Is it helpful? How does it minister to the spirit's life?

[For prayer meeting editorial see page 301.]

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, March 3, 10.30 A. M. Subject, The Educational and Industrial Work of the American Missionary Association; speakers, Chas. A. Hull, Esq., New York, A. E. Dunning, D. D., Boston, Talcott Williams, L. L. D., Philadelphia.

SUFFOLK BRANCH Woman's Board of Missions, twenty-third annual meeting in Chelsea, Central Ch., March 4, 10 A. M. and 2 P. M.

NEW YORK CLERICAL UNION, United Charities Building, March 3, 11 A. M. Subject, The Churches and the Old Men; speaker, Rev. Charles J. Ryder, D. D.

CLEVELAND MINISTERS' MEETING, Y. M. C. A. Building, March 3, 10.30 A. M. Laymen's Day.

## Marriages

GARLAND—DROWN—In Lyman, Me., Feb. 12, by Rev. Henry M. Perkins, Edgar S. Garland of Berwick and Abbie F. Drown of Lyman.

## Deaths

ABBOTT—In Wakefield, Mass., Jan. 29, Mrs. Mary Blanchard Abbott, aged 83 yrs.

LEE—In Marsh, Turkey, Jan. 23, of pneumonia, Harriet Clara (Hamlin), wife of Rev. Lucius O. Lee, D. D., and daughter of the late Rev. Cyrus Hamlin, D. D., L. L. D., first president of Robert College, Constantinople.

LORD—In Newburyport, Mass., Feb. 19, Charles E. Lord, D. D., aged 86 yrs.

PAETH—In Naperville, Ill., Feb. 15, Rev. C. A. Paeth, professor in the German department of Chicago Seminary since 1894.

TAPPAN—In Concord, N. H., Feb. 23, Rev. Charles L. Tappan, a graduate of Amherst College and Andover Seminary. He held pastorates in Minnesota, Illinois and Vermont.

## REV. H. K. CRAIG

On Feb. 11 there passed away in Falmouth, Mass., Rev. Henry Kinsman Craig, who had faithfully labored in three of the churches of the town. He was born in Augusta, Me., in 1826. In 1840, at the age of fourteen, he entered Bowdoin College, graduating with the first appointment of his class. He was a successful teacher, first as principal of the high school of Augusta, and later as tutor at Bowdoin for two years. His theological course was begun at Bangor, Me., and finished at Andover, Mass. His first pastorate of twelve years was at Bucksport, Me. Two years were spent in Norton, Mass., as a supply pastor. In 1871 he was installed as pastor of the First Church, Falmouth, where he served faithfully and acceptably for seventeen years. Then came a period of extreme nervous depression. He recovered his health sufficiently in 1893 to take charge of the churches of Wagonet and Hatchville for four years. Then, owing to continued poor health, he engaged in other pursuits.

## Financial

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HERBERT S. BLAKE, Treas.,  
Racine Knitting Company,  
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N. B.—We want local salesmen to represent our line.

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OF NEW YORK.

OFFICE: 119 BROADWAY.

NINETY-SEVENTH SEMI-ANNUAL STATEMENT, JAN., 1902.

## SUMMARY OF ASSETS.

Cash in Banks	\$743,517.01
Real Estate	1,633,892.04
United States Bonds	2,072,000.00
State and City Bonds	1,114,000.00
Railroad Bonds	1,371,340.00
Water and Gas Bonds	145,920.00
Railroad and Gas Stocks	6,752,250.00
Bank and Trust Co. Stocks	469,750.00
Bonds and Mortgages, being 1st lien on	
Real Estate	128,750.00
Premiums uncollected and in hands of Agents	771,087.62
Interest due and accrued on 1st Jan., 1902	53,863.04
	\$15,255,869.73

## LIABILITIES.

Cash Capital	\$1,000,000.00
Reserve Premium Fund	5,000,077.45
Reserve for Unpaid Losses and Claims	1,398,449.85
Net Surplus	5,000,342.88
	\$15,255,869.73

Surplus as regards Policy-holders \$8,000,342.88

JOHN H. WASHBURN, President.  
ELBRIDGE G. SNOW, Vice-President.  
AREUNAH M. BURTIS, W. H. CHENEY, Secretaries.  
H. J. FERRIS, E. H. A. CORREA, } Asst. Secretaries.  
F. C. BUSWELL,  
NEW YORK, January 14, 1902.

## LOANS TO THE THRIFTY

residents of Salt Lake City and valley are remunerative and safe. They borrow to build homes, bring new land under cultivation, invest in live stock, etc.

Fourteen years of success in supplying conservative capitalists with high grade first mortgage securities warrants us in soliciting correspondence from parties having money which they desire to invest in real estate securities of unquestioned safety. The charges for our services are moderate. References given.

All Correspondence Promptly Answered.  
F. E. MCCURRIN & CO.,  
Investment Bankers Salt Lake City, Utah,

I WISH TO BUY  
WESTERN LANDS  
AND DEFAULTED MORTGAGES,  
for cash, especially in  
Kansas, Nebraska and The Dakotas.  
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600 Exchange Building, Boston, Mass.

WESTERN  
MORTGAGES

and FORECLOSED LANDS  
Bought for Cash.

CHAS. E. GIBSON, 45 Milk Street, Boston, Mass.

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## ARE QUICK TO SEE

Good Doctors are Quick to See and  
Appreciate Real Merit in  
New Medicines.

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in all cases of dyspepsia and disordered digestion.



Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help and you will have no trouble.

It's a common sense medicine and a common sense treatment, and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the Tablets I got of you, and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White of Canton was telling me of your Dyspepsia Tablets curing him of dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cost 50c. to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

All druggists sell them. A little book on stomach diseases will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 9-15. The Secret of Endurance. Heb. 11: 24-27; Ex. 33: 9-23.

This rugged, modest virtue should stand high in our esteem. The Bible is full of exhortations to it and of commendation to men who practice and exhibit it. Sometimes simply to hold one's ground is to make progress. After that masterly argument in favor of immortality which occupies the fifteenth chapter of first Corinthians, Paul presses directly on to say, "Wherefore, my beloved brethren, be ye steadfast, unmovable." Evidently he believed that the deepest truths of the Christian revelation should foster as their most natural result steadiness, persistency. The man rowing against the current deserves some praise for not letting his boat go down the stream. The reformed drunkard does well if he simply holds on, even if he does not develop all the Christian graces at once. Someone asked Sleyes just after the Reign of Terror what he did during that stormy period. His simple answer was, "I lived." Just to live out a single day firmly, uncomplainingly may be all that is sometimes required of us.

Few sadder things can be said of a man than, "he has lost his grip." To be more specific, we must keep our grip first of all on faith. Yes, we know all about this being an age of transition, how difficult it is to adjust the truths we learned in childhood to the new discoveries of science and of Biblical studies, but shame on the man who, because his knowledge increases and widens, surrenders his faith. Learn Principal Shairp's beautiful poem of two stanzas, beginning:

I have a life in Christ to live,  
And ere I live it must I wait  
Till science shall full answer give  
Of this or that book's date?

The Son of Man still finds faith on the earth, despite the fact that creeds made a century ago or fifteen centuries ago do not adequately express our own convictions. Genuine, vital, animating faith is as possible today as it ever was; nay, even more so to the reverent, serious, teachable soul. Hold on to what you have, and it will gather to itself more.

We ought to hold on, too, to courage. There are problems enough, personal and social, there are lions in the way, but "why should the children of the King go mourning all their days?" We ought to present a brave front to the world. Courage, too, grows by being exercised. When we come to the narrow places and our foes seem hemming us in, let us spur us on to battle by the thought of the forces that are on our side.

No one has any business to let go his grip on duty. It is in this region of life that endurance tells most. I was impressed once with the reply which Mr. Sheldon made to a question regarding his attitude towards his critics. "O," said he, as if it were a most trivial matter, "I go right along." A great point has been scored when we can learn to go right along with our work, sticking to the duty that is hard or disagreeable, carrying it through to the end.

The secret of it all? The vision of him who is invisible. Not by clenching our teeth, not by a grim, stoical determination to endure, but by opening our eyes to the glory of the Lord do we obtain the power that will carry us through? Moses found that there was more of God to be seen in the world than he had any idea. Every man who will stop long enough to look about him, and to look within his own soul, and most of all to look into the face of Jesus Christ, will get the vision in the light of which he can endure every test, every ordeal.

## Gold Bonds

\$ 5,000  
10,000  
10,000  
15,000  
15,000  
25,000  
25,000  
25,000  
25,000  
25,000  
25,000  
40,000  
40,000  
\$260,000

Twelve Banks, Bankers and Trust Companies in one city, (Minneapolis) recently examined very thoroughly into an issue of Gold Bonds yielding 5% interest, and they purchased in amounts as at the left of this advertisement. Some of the same issue are still for sale; denominations, \$100, \$500, \$1,000.  
If you would like to know more about these bonds write  
**Trowbridge & Niver Co.,**  
First National Bank Building,  
CHICAGO.  
60 State Street, BOSTON, MASS.

## DEFAULTED SECURITIES

Town, City, County, Railroad or other Bonds and Stocks investigated and collected. No charge made for investigation and preliminary report. All communications confidential. Address the **Boston Defaulted Securities Co.,** Room 528, Exchange Building, 53 State Street, Boston, Mass.

## THE EQUITABLE



## THE LAW COMPELS

you to support  
your family while you are alive.  
**LIFE ASSURANCE**  
permits you to support them  
after you are dead.

But it only permits you  
to secure this provision while  
you are in good health.

Hadn't you better avail  
yourself of the opportunity  
while you can?

An Endowment Policy  
will not only provide this protection if you die, but will  
also make provision for your  
own mature years, if you  
live.

Fill out and mail the following coupon

THE EQUITABLE SOCIETY, Dept. No. 64,  
120 Broadway, New York.

Please send me information regarding an Endowment for \$.....  
if issued to a man ..... years of age

Name.....

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**You WILL have FIRST CLASS BEEF. Good!**

**WHY NOT  
BEST HAM AND BACON  
AS WELL?  
INSIST UPON**



**LEADING DEALERS KEEP THEM.**

**A FERRIS AXIOM:**

**"THE BEST IS ALWAYS THE CHEAPEST"  
THE CHEAPEST IS NEVER THE BEST.**

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can invest more money in his business and  
can live more closely up to his income  
with the assurance that his family are  
well protected.

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**Insurance  
Company  
of  
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Fill out this slip and send to us.

*Without committing myself to any action, I shall be glad  
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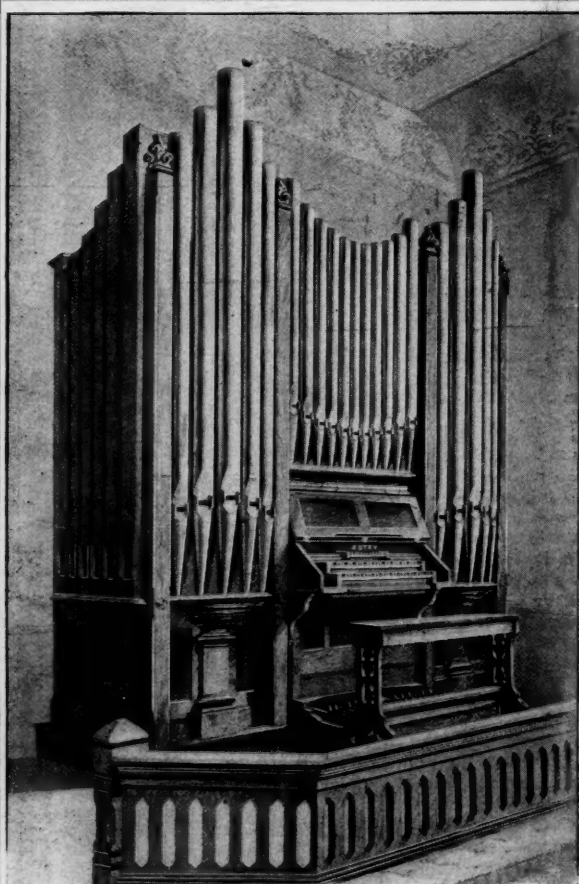
For \$..... Age.....

Name.....

Address.....

Occupation.....

DEPT. 59.



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